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◆ HISTORY ◆

— OF THE —

◆ Free Will Baptists ◆

— OF —

NORTH CAROLINA

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❖ HISTORY ❖

—OF THE—

❖ Free Will Baptists ❖

—OF—

NORTH CAROLINA,

—BY—

ELDS. T. F. HARRISON

AND

J. M. BARFIELD.

PUBLISHERS PREFACE.

Several attempts, in the last fifty years, have been made to write a history of the Original Free-Will Baptist of North Carolina, but the task was so great and the circumstances so unfavorable, nothing was ever done until the authors of this work undertook the task. It, as a whole is some what disjointed, for it has taken the authors four years to collect the material to write this volume. It evidently contains imperfections, but dear reader, whoever you may be or whether you read its pages in search of Baptist truths, or simply as a critic, or as a confiding Free-Will Baptist, you are kindly asked to remember the embarrassing circumstances that surrounded the authors in its preparation.

In printing this work my time was so limited that I made inaccuracies and imperfections in grammar diction, typographical errors ect , but the kind reader of this work will please make all due allowances for the same.

Fraternally,

W. E. MOYE.

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EARLY HISTORY

—OF THE—

FREE WILL BAPTISTS.

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Considerable difficulty is connected with writing the history of the Free Will Baptists of North Carolina; chiefly because we have failed to keep the materials without which the historians cannot fulfill the duties of their office. We have passed through great persecution, and more especially in the days of our infancy. Of a truth it can be said, we were “tried as by fire.” The world, the flesh and the devil seemed to be arrayed against us. Our worst foes were the professed followers of Jesus Christ. Yet, they (Free Will Baptists,) would say: “Though they slay me, yet will I trust Him.” “If God be for us, who can be against us?” “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or

peril, or sword? As it is written, for thy sake are we killed all the day long; we are accounted as sheep for the slaughter."

Some of our fore-fathers were burned at the stake, some hanged, some imprisoned, some banished and others fled for their lives; some hid themselves in caves and in the mountains, etc., and this is one of the great reasons why a record was not kept by our early fore-fathers. In carefully searching history we find "this sect everywhere spoken evil against" occasionally mentioned. We know they have come far short of giving us justice, yet we find it in their own work. Every great movement had its beginning long before it began, and its final start was a result of various earlier startings. Some late historians have a very slight idea that our parentage can be traced back to a very early period of New England Ecclesiastical History.

As, however, we have surveyed the whole field, we shall venture to assert that without any profound reasoning, or any considerable labor of the imagination, we shall see that the Free Will Baptists of America, (to say nothing of them in the old world) are the lineal descendants of venerable men, who, in England, maintained the battle for freedom.

As a religious body the following Articles of

Faith will show our belief, which we claim, and we stand pledged to show, has been preached, believed and practiced by every faithful follower of the Lord Jesus Christ, from the time our Savior was upon earth until now. Our name has been frequently changed by our enemies as we will hereafter show, but our faith in God has been "steadfast and unmovable."

1. We believe that there is but one living true and eternal God, the Father, of whom are all things, from everlasting to everlasting glorious and immutable in all His attributes,—1 Cor. 8:6, Isa. 40:28.

2. We believe that there is but one Lord Jesus Christ, by whom are all things, the only begotten Son of God, born of the virgin Mary, whom God freely sent into this world, because of the great love wherewith he loved the world; and Christ as freely gave himself a ransom for all, tasting death for every man; who was buried and rose again the third day, and ascended into Heaven, from whence we look for Him the second time, in the clouds of Heaven at the last day to judge both quick and dead.—1 Tim. 2:5-6; Heb. 2:9; St. John 3:16; Rev. 1:7; Acts 24:15; John 3:16.

3. We believe there is one Holy Ghost, the precious gift of the Father through His dear Son,

unto the world who quickeneth and draweth sinners home to God.—John 16:7-8; Acts 2:4; Eph. 2:1; Eph. 4:4,5,6.

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought on himself a miserable and mortal state subject to death.—Gen. 2:17; 3:19.

5. We believe that God is not willing that any should perish; but rather that all should come to repentance and the knowledge of the truth, that they might be saved; for which end Christ hath commanded the gospel to be preached to all nations and to every creature.—Mark 16:15; Luke 24:47; John 3:15-17; 1 Tim. 2:4.

6. We believe that no man shall suffer in hell for want of a Christ who died for him, but as the Scripture has said, for denying the Lord that bought them; because they believe not in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of Heaven will condemn the children of men; it follows against all contradiction that all men, at one time or other, are found in such a capacity as that through the grace of God they may be eternally saved.—Acts 17:30; Mark 6:6; Heb. 3:10; 1 John 5:10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice.—2 Tim. 3:16-17.

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke 14:16-20; Matt. 28:19-20; Luke 13:3-5; Luke 24:47; Acts 3:19; Mark 1:15.

9. We believe that sinners are drawn to God the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers his divine aid to all the human family; so as they all might be happy, would they give place to his divine teaching; whereas, such, who do not receive the divine impressions of his Holy Spirit, shall, at a future day, own their condemnation just, and charge themselves with their own damnation for wilfully rejecting the offers of sovereign grace.—Matt. 11:27; John 6:44 and 65; Ps. 1:1; Titus 2:11-12; Jer. 22:29.

10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation; considered such who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ who bought them and therefore, shall bring upon themselves swift destruction; but we observe that they, and such the Apostle saith because

they receive not the love of the truth, that they might be saved; therefore the indignation and wrath of God, is upon every soul of man that doeth evil, living and dying therein; for there is no respect of persons with God.—Jude 1:4; 2 Pet. 2:1; 2 Thess. 2:11,12; Rom. 2:9,11.

11. We believe that all children dying in infancy, having not actually transgressed against the laws of God, in their own persons, are only subject to the first death, which was brought on them by the fall of the first Adam, and not that any one of them dying in that state, shall suffer in hell by the guilt of Adam's sin, for of such is the kingdom of God.—1 Cor. 15:22; Matt. 18:2-5; Mark 9:36,37; Matt. 19:14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of the use of those means, eternal life is promised to man.—Rev. 22:14,15; Isa. 1:19,20; Matt. 7:8; Jer. 6:16; Luke 13:34,35.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power, or ability which he has in and of himself, only as he by grace is made able to come to God, through Jesus Christ; believing the righteousness of Jesus Christ to be imputed to all believers for their

eternal acceptance with God.—Rom. 4:24; Jer. 22:16.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting death or everlasting life, out of respect or mere choice, farther than He hath appointed the godly unto life, and the ungodly, who die in sin, unto death.—Heb. 4:13; Prov. 8:22-31; Matt. 25:31-46.

15. We believe, as touching gospel ordinances, in believer's baptism, laying on of the hands, receiving of the sacrament in bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting, prayer, singing praise to God, and the public ministry of the word with every institution of the Lord we shall find in the New Testament.—Mark 16:15, 16; Acts 8:17; Acts 19:6; Luke 22:19,20; John 13:5-17; James 5:14.

16. We believe the Gospel mode of baptism is by immersion, and that the believers are the only subjects for baptism.—Matt. 3:16; Mark 1:9,10; Acts 8:38,39. Rom. 6:4; Col. 2:12.

17. We believe in a general resurrection of the dead and a final judgment at the last day.—John 5:28,29; 2 Cor. 5:10,

18. We believe the happiness of the righteous is eternal, and the torments of the wicked are endless.—Matt. 25:46.

The reader can now plainly see why we have been so sorely persecuted. We, as the Apostles glory in the full, free and universal salvation of Christ to all men—that the atonement of Christ is free and universal in its extent—that it is broad enough to cover all the sins of all the children of Adam from the beginning to the end of time. We teach that the sacrifice of Christ deemed infinite value from the divinity of his person, and is therefore intrinsically sufficient to expiate the sins of the whole human race, and was really so intended. We believe in religious liberty and freedom to all men.

“If this doctrine prevail in our land and over our provinces, we will be dethroned; therefore we will annihilate it,” said the Kings and Priests. Therefore, we find Matthew was martyred in a city of Ethiopia. Mark was dragged through the streets of Alexandria, Egypt, till he expired. Luke was hanged on an olive-tree in Greece. John was miraculously delivered from a caldron of boiling oil in Rome, and banished to the isle that is called Patmos. (This island is one of the *Sporades*, and lies in the *Aegean Sea*, between the island of *Icaria*, and the promontory of *Mi-*

letus. It is now called *Pactino*, *Patmal*, or *Pal-moso*. It has derived all its celebrity from being the place to which St John was banished by one of the Roman emperors; whether *Domitian*, *Claudius*, *Nero*, is not agreed on: but it was most probably the latter."—Adam Clark.) Here he was permitted to witness the wonderful apocalyptic vision, and is probably the only one who died a natural death. Paul was beheaded on Nero's block without the gates of Rome. James the Greater was slain with a sword by Herod. James the Less was thrown from a pinnacle of the temple, and beaten to death with a fuller's club. Andrew was crucified on a cross in Armenia, and preached to the crowd till he expired. Bartholomew was flayed alive by order of a barbarous king. Thomas penetrated away to the interior of India, having a cruel iron thrust through his body.

Did this annihilate the precious Gospel of the Son of God? No, a thousand times no.

Usebius asserts that Christianity was first introduced into South Britian by the Apostles, and their immediate disciples; and it is supposed by some that the Apostle Paul visited England; and that, as might be expected, his zeal, diligence and fortitude were abundant. It is also said, that numbers of persons professed the Christian faith about the year 150.

In proceeding to sketch the history of the Baptist body at large, our writers rejoice that early historical documents are in existence, which very materially aid us.

We cannot be but thankful to Mosheim when he tells us that our origin is hidden in the depths of antiquity. Cardinal Hosius says: "The Baptists (those that believe in religious liberty and freedom) have furnished martyrs for twelve hundred years." This shows that we are not so modern in our origin as some recent writers pretend.

Joseph Belcher says: "It may not yet be known to all our readers that ancient Greek work, recently found among the literary treasures on Mount Athos, by an agent from the Royal Library at Paris, was published at Oxford, England, in 1851. At first it was ascribed to Origen; but that opinion has been changed by strong reasons, brought forward by the Chevalier Bunsen, a gentleman who has long occupied a distinguished position in the literary world. For fifteen or twenty years, he was the Prussian ambassador at Rome; and he now holds the same high office at the court of London. He has enjoyed throughout life extraordinary facilities for prosecuting his favorite study of ecclesiastical history, and has shown much conscientiousness

and independence in his researches and publications. This gentleman has forcibly shown the manuscript to have been written by Hippolytus, an ancient Christian writer, who was born in the latter part of the second century, and who died a martyr in the reign of the Emperor Maximin, about A. D. 236. The work of Bunsen, treating of him and his times, consists of four volumes, published at London, in 1852. It exhibits abundant evidences of erudition; and it discusses a great variety of matters.

It is entitled, "Hippolytus and his Age; or, the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus: and, Ancient and Modern Christianity and Divinity compared."

In the opinion of Chevalier Bunsen, this single work of Hippolytus, embracing as it does copious extracts from fifteen preceeding authors whose works are lost, doubles our means of knowing the actual condition of the early Christian churches, up to about the year 236, of the Christian era. Hence the vast labor which he has expended in examining its results, and their application to the various churches of modern christendom. The view of baptism that so distinguished a man presents, in this survey of a most important period of ancient church history,

ought to be known. His character and position, as will have been perceived, entitle him to a respectful hearing. Whoever also has known him personally in private, must remember him with much esteem and love.

The Chevalier, as the result of this careful investigation, says:—"The church adhered rigidly to the principles, as constituting the true purport of the baptism ordained by Christ, that no one can be a member of the communion of saints, but by his own solemn vow made in the presence of the church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son and the Holy Ghost. He understood baptism, therefore, in the exact sense of the First Epistle of Peter, (2: 21,) not as being a mere bodily perfection, but as a vow made to God with a good conscience, through faith in Jesus Christ. This vow was preceded by a confession of Christian faith, made in the face of the church, in which the catechumens expressed that faith in Christ and in the sufficiency of the salvation offered by Him. It was a vow to live for the time to come to God and for his neighbor, not to the world and for self, a vow of faith in his becoming a child of God through the communion of his only begot-

ten Son in the Holy Ghost, a vow of the most solemn kind, for life and for death. The keeping of this pledge was the condition of continuance in the church; its infringement entailed repentance or excommunication."

We can easily believe such a man as Benson when he says:—"I have neither written for my own personal gratification, nor for any party, either here or in Germany, nor for any fashion of the day. I have meditated and inquired from an earnest desire to discover truth, and to meet the wants of a confused and eventful age, which yearns after light and information; and I have said nothing which I have not thoroughly examined and tested for at least twenty-five years. Thus, while I shall not be scared by any dictatorial assertions, neither will any correction come unwelcome to me. Of the truth of the fundamental views which I have expressed, and of the soundness of their philosophical and historical ground work, I have as little doubt as I have of my own existence."

Let us copy from him one more short extract: "You take your stand upon the church; here is its commencement. "You take your stand upon the Bible; here is its first apostolical realization. What is required of you is, not to substitute scholarship and research for simple Christian

faith, much less to set up the idol of philosophy on the shrine of religion.

You have no longer to deal with the abstract philosophy and barren research of the eighteenth century; you live in the nineteenth, one of historical philosophy and reconstruction. The work to which we are called, is unweariedly and humbly to sweep the porch of the Temple; to clear the floor; not to riot as destructives in the darkened chambers, but to bestir ourselves to restore, and to allow the light of heaven to penetrate within them. It is the rubbish of false learning and conventional scholasticism which separates us from the sanctuary, and it is high time to sweep it away, as the signs of the latter days have appeared in which infidel superstition intends to usurp the altar, and wilful falsehood the throne of truth."

It is believed that the Gospel of Jesus Christ was introduced into Britian about the year 63, by Claudia, a welch princess converted, under the ministry of the apostle Paul, at Rome. Her exertions to extend the reign of Christ were constant and successful. Bishop Burgess tells us, that the early British churches bore a striking resemblance to the model Institution at Jerusalem; and Mosheim tells us that "No person was admitted to baptism, but such as had been pre-

viously instructed in the principal points of Christianity, and had also given satisfactory proofs of pious dispositions and upright intentions."

For many years, especially in the middle and towards the close of the second century, the gospel made considerable progress, destroying the cruel idolatrous rites of Druidism. The churches, it is said, were long preserved from the error which so extensively prevailed in the East. They endured "A great fight of afflictions," especially in the fourth century, by the edicts of Dioclesian. But though opposed by the civil power, they admirably sustained their Christian simplicity and purity. When, however, Constantine began to smile upon them, not a few became worldly-minded, and corrupt, and not long after the errors of Pelagius covered and rent the land. Two divines, who are said to have been Welshmen, but who had resided on the continent of Europe, returned, and happily succeeded in reclaiming many of the wanderers, who were re-baptized in the river Allen, near Chester, on the borders of North Wales, about the year 410.

Thirty years after this, such was the prevalence of immorality in Britian, that the pious people retired to the woods, to enjoy in peace

the worship of God, and communion with each other, while the old corrupt professors of Christianity; so Warner tells us, united their system with that of the Druids. Old Dr. Thomas Fuller testifies that the body of the Christian church was now in Wales.

About the year 448 the Saxons began to settle in Britian; and for more than a century perpetually harassed the natives, till they forced them to retire from their country, and settle in Wales. Their cruelties are described in a very affecting manner by Bede and Gildan the latter of whom says, "From the east to the west nothing was to be seen but churches burnt and destroyed to their very foundations.

The inhabitants were extirpated by the sword, and buried under the ruins of their own houses. The altars were daily profaned by the blood of those slain thereon. After they were driven into Wales, whither their invaders could not follow them, religion began again to flourish. Two large societies or communities were formed; one at Bangor in the north, the other at Caerleon in the south. In each of these communities there existed one common fund, from which the wants of all, however differently engaged, were supplied.

Danvers informs us, that "In Bangor was a

college consisting of two thousand one hundred Christians, who dedicated themselves to the Lord, to serve him in the ministry as they became capable, to whom was attributed the name of the Monks of Bangor. Yet did they no ways accord with the Popish monks of that or the following age; for they were not reduced to any ecclesiastical order, but were for the most part laymen, who labored with their hands, married, and followed their callings; only some of them, whose spirits the Lord filled and inclined to his more immediate service, devoted themselves to the study of the Scriptures, and other holy exercises, in order to the work of the ministry." From this institution hundreds of eminently useful ministers were sent forth to extend the kingdom of Christ. In this state was religion in Wales, when Austin the Monk was sent into England by Gregory VII., Bishop of Rome, with the design of converting the Pagan Saxons into conformity with the church of Rome.

To accomplish this, Gregory ordered him not to pull down the idol temples, but convert them into Christian churches. The reason of this injunction was, that the natives, by frequenting the temples they had always been accustomed to, might be the less shocked at their entrance into Christianity; and therefore his Holiness di-

rected that the idols should be destroyed, and those places of worship sprinkled with holy water.

This was in the year 596, when Ethelbert was King of Kent. At his court Augustin opened his mission, which was attended with such success, that the king and his queen Bertha, and a great number of his subjects, very soon made a public profession of Christianity. The king was so zealous a convert, that he gave his own palace to the church, and retired to Reculvers, that Austin might live more at ease and in splendor at Canterbury. Notwithstanding all these favors, and the princely styles in which he lived, this Romish apostle could not be contented while the British clergy in Wales lived independent of his authority, and were not in a state of subjection to the bishop of Rome.

He was extremely desirous to reduce the British Christians in remote parts of the Island to his metropolitan jurisdiction, and to the doctrine and discipline of Rome.

The British bishops had more enlarged views of things than any other class of persons; accordingly they disclaimed all submission to the church of Rome, and nobly asserted their independence.

This account is confirmed by other ancient writers, such as Bede, and Geoffrey of Mon-

mouth, the latter of whom tells us that "In the country of the Britons, Christianity flourished, which never decayed even from the apostles' time; amongst whom was the preaching of the gospel, sincere doctrine, and living faith, and such form of worship as was delivered to the churches by the apostles themselves; and that they even to death withstood the Romish rites and ceremonies; and that as long as the British churches possessed the country, they kept themselves sound in the faith, and pure in the worship, order, and discipline of Christ, as it was delivered to them from the apostles and evangelists."

Old Thomas Fuller, in his Ecclesiastical History, has translated some verses of the ancient Bard, Talliessyn, recorded in the Chronicle of Wales, which show how much these Welsh Christians opposed Romish innovations:—"Wo be to the priest unborn, That will not cleanly weed his corn, And preach his flock among; Wo be to that shepherd, I say, That will not watch his fold alway, As to his office doth belong. Wo be to him that doth not keep, From Romish wolves his sheep, With staff and weapon strong."

The account given by Fabian of the destruction of the Britons and of the monastery, so called, of Bangor, is confirmed by Humphrey Lloyd, the

learned Welsh Antiquarian, in his Breviary of Britain. He says:—"In Denbigshire, near the castle of Hott, is seen the rubbish and reliques of the monastery of Bangor, while the glory of the Britans flourished. In the same were two thousand one hundred monks, very well ordered and learned, divided into seven parts, daily serving God; amongst whom those that were simple and unlearned, by their handy labor, provided meat and drink and apparel for the learned, and such as applied themselves to their studies; and if anything was remaining, they divided it among the poor. That place set forth many hundred of excellent, well learned men; amongst whom it also vomited forth to the world Pelagius. And afterwards, by the envy and malice of Austin, that arrogant monk, and the cruel execution of his minister Ethelfrid, those worthy men were destroyed, the whole house from the very foundation, together with the library more precious than gold, was razed down, and demolished by fire and sword. And hence it is manifest that this bloody massacre of those glorious witnesses for Christ did arise from their courage and zeal against those anti-Christian impositions of the Romish Church."

The Welsh Baptist historians assert, that one thousand two hundred ministers and delegates

were murdered at one time, and many more afterwards, because they would not submit to infant baptism.

The controversy on Baptism did not end there. Between those Christians who had survived the persecutions to which they had been exposed, and the followers of Augustin, it lasted about a century. This debate, says Dupin, was not on the *number* of immersions, since one or three dippings were equally valid at Rome; not on the *mode*, because all in rivers, ponds, etc.; but on the subjects. At this period, A. D. 600, baptism in the Romish church had descended to minors of seven years of age, called, as Mabillion and Robinson have shown, infants. Conformity to this custom was required and refused. The ancient British church, says the Encyclopedia Metropolitana, did not practice immersion of minors, their conformity to the mother church, Acts 2: 41, forbade it. Either Constantine the Great, who was born in Britain, was baptized in childhood, though his mother Helena, was a zealous Christian, and his father favourable to Christianity, if not a professor of it; nor were Sexted and Seward, sons of Sebert, the Christian king of the East Saxons. "Men," says the venerable Bade, "Were first to be instructed in the knowledge of the truth, then to be baptized

as Christ hath taught, because without faith it is impossible to please God." In the baptisms of Austin, Camden tells us, none were compelled, but the multitude was with faith to go into the water, two and two, and in the name of the Trinity to dip one another.

Bede's history of the first baptism in England, says Baptist writers, is an exact counter-part of the histories of baptism in the East; the first teachers made disciples, and immersed in rivers or in the sea. There is no proof, say the Baptists, in Gildas or Bede of infant baptism for the first six centuries. To descant on the various proofs of declension in what have been very properly called "The dark ages," would neither comport with the design or the limits of our work. Suffice it to say, that in the darkest night the Waldenses of Piedmont reflected the glory of Christ. To claim *all* the Waldenses as Baptists, is not the ambition of that body; though they do maintain that the best of the Waldenses, in their best days were Baptists. In support of which they bring the following witnesses:

Dr. Wall, in his "History of Infant Baptism," speaking of the Petrobussians, says:—"Withdrawing themselves about the year 1100 from the communion of the Church at Rome, which

was then very corrupt, they did reckon infant baptism as one of the corruptions, and accordingly renounced it, and practiced only adult baptism."

Mosheim, speaking of Peter de Bruys, says:—"It is certain that one of his tenets was that no persons whatever were to be baptized before they were come to the full use of reason."

Bishop Bossuet, a Catholic, complaining of Calvin's party for claiming Apostolical succession through the Waldenses, observes: "You adopt Henry and Peter de Bruys among your predecessors, but both of these every body knows were Anabaptists."

"The Waldenses," says Francowitz, "scent a little of Anabaptism, but they were nothing like the Anabaptists of our times." "Yes," replies Limborch, a learned Professor of Divinity in the University of Amsterdam, "To speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble both the Albigenes and the Waldenses."

In the year 1536, the Baptists received a very important accession in the person of Menno Simon, a native of Friezeland, who renounced the church of Rome, of which he had been a priest, and joined the Baptists, who received from him the name of Mennonites. He was a

man of eminent worth, and his indefatigable labors were crowned with distinguished success; as well in the correcting the internal discipline, and sentiments of the society, as in procuring for those sentiments a more extensive adoption. In the United provinces their numbers became great, and their reputation high, notwithstanding their subdivisions under various names. The principles, we are told by Boyle, on which the States of Holland tolerated this defamed sect, may be learned from a conversation which the Dutch ambassador, Van Benning, held with the celebrated M. de Furrenne: "Why should you wish," said the ambassador, "that we would not tolerate them? They are the best and the most convenient people in the world. They never aspire to posts of honor, nor rival us in glory. One could wish, that every where, half the inhabitants would decline public offices; there would be more chance for the other half. We have no fear from a sect which maintains the unlawfulness of bearing arms. The Mennonites pay their taxes, and with the money we levy troops, who do us more service than they would. They apply themselves to business, and enrich the State by their industry, without injuring it by the expense and contagion of their dissipations. But they refuse to take an oath! Terri-

ble crime! They are as much bound by their word and promise as if they swore."

While the sword of persecution pursued the Baptists on the continent of Europe, some of them fled to England, where the opposition of Henry VIII., to the Papal See, encouraged them to hope that they should enjoy the same liberty of religion which the monarch claimed for himself. In him, however, they found a secular pope, for in 1535, fourteen Hollanders, accused of being Anabaptists, were put to death, and ten others escaped the same fate only by recantation. As this sect was supposed to include all that was vile, Henry, indiscriminately branded with the name those whom he doomed to death, though some of the martyrs avowed at the stake their abhorrence of those tenets with which they were charged. Thirty persons were at one time banished for opposing the baptism of infants. Fleeing to Delft, in Holland, which was then under the yoke of Charles V., the men were beheaded and the women drowned.

During the reign of Edward VI., among those who fled from Germany on account of the rustic war, there were some who went by the name of Anabaptists. Of this, a complaint was made to the council, which issued a commission to several bishops and other persons, to try all "Anabap-

tists, heretics, and dispensers of the common prayer." In tender compassion they were first to attempt the conversion of the accused by force of argument; but if they failed here, they were to employ flames. Cranmer being at the head of this protestant inquisition, gave the enemies too much reason for saying, that his own cruel death was but a just retaliation. On the accession of Elizabeth, Baptists much increased; and notwithstanding Fuller's exultation, "That our countrymen were free from the infection," it is highly probable that Englishmen, as well as foreigners, were found in their societies. On Easter day, 1575, was discovered a congregation of Dutch Anabaptists, at Aldgate, London. Many were imprisoned, and four of them, bearing faggots, made their recantation at Paul's Cross. Next month, eight Dutch women were banished; but two, for their peculiar obstinacy were sentenced to be burned. At length the Baptists banished from England by the proclamation of Elizabeth, fled to Holland. Here they were first in communion with the Independent churches; but the difference of their sentiments having created dissensions, they separated and formed distinct societies. The learned Ainsworth had been some time pastor of the Independent church at Amsterdam, when it was

joined by John Smith, who had been a minister of the church in England. Mr. Smith, having declared his objection to infant baptism, was opposed by Ainsworth, and by Robinson, pastor of the Independents at Leyden. Many controversial pieces were published on both sides. As Mr. Smith thought there was no one at that time duly qualified to administer the ordinance, he baptized himself, for which he was called a se-baptist. He afterwards adopted the sentiments of the Armenians, and became the father of the General Baptists. This subdivision published a confession of faith, which diverges much farther from Calvinism than those who are now called Arminians would approve. In England, in the year 1608, Enoch Chapham writing against those whom he calls sectaries, charges them with separating not only from the established church, but from the Brownists or other Puritans, and retiring to worship in woods, and plant churches in foreign lands. Some on meeting to form themselves into a Baptist church, felt the same difficulty which had induced Mr. Smith to baptize himself; but they adopted a different method to extricate themselves from the embarrassment. They sent Richard Blount, who understood the Dutch language, to a Baptist church in Holland. Having been

baptized he returned, and administered the ordinance to Samuel Blacklock, a minister. By these two, all the rest of the society, about fifty persons were baptized.

It is supposed that the first treatise against the baptism of infants, which appeared in the English language, was the translation of a book written in Dutch. Previous to this however, the Baptist has defended their own sentiment from the press, and published a confession of their faith. They presented to King James, and his parliament, an "Humble supplication," in which they vindicate their sentiments concerning civil government, and sign themselves "Those who are unjustly called Anabaptists." The Baptists now began to appear as a distinct member of the Puritan body. The Independent congregation of which Henry Jacob was pastor, having become very numerous, was in the year 1616, divided into several churches; and those of them who adopted the principles of the Baptists, chose Mr. Spillsbury for their pastor. This reputation from the Independent churches, order to form a communion distinguished from them, only by these peculiar views of baptism, naturally produced controversy.

"The Long Parliament having wrested from the hands of Laud the crosier which he had em-

ployed as a rod of iron to crush all freedom of opinion, the Baptists came forth to defend their cause on a more public stage. A species of ecclesiastical chivalry was the fashion of the day. Divines selected as the champions of their respective parties, met in these consecrated lists, to determine by single combat the merits of their cause. The Baptists, with all the ardour of recent conviction, threw down the gauntlet, and by frequent exercise became skillful fencers in these bloodless duels.

Dr. Featly, a divine of the Established church, was one of the rising sect. He contended against four persons, and by his own confession wrote the record of the conflict with a pen dipped in gall. Shortly after this, Mr. Baxter says, he first became acquainted with the Baptists. Some young men had submitted to immersion, and joined a church which Mr. Tombes had formed at Bewdly, three miles from Kidderminster.

They endeavored in vain to draw Mr. Baxter into a paper war with Mr. Tombes, but at length a public disputation between these two leading men was appointed. They met in the parish church at Bewdly, and disputed from nine in the morning, till five in the evening. On Mr. Baxter's side, it was said, that this contest

satisfied, not only the inhabitants of Kidderminster, but also Mr. Tombes' own townsmen, except about twenty, who composed his church. But as all such public tournaments are most unhappily calculated to make men content for victory, rather than truth, so both sides usually claims the victory which was the case in the battle of Bewdly.

While the Baptists were struggling for the establishment and diffusion of their principles, the Quakers arose with most decided hostility to what they called water baptism. Hence these two parties from their origin, stood peculiarly opposed to each other; for to contend in behalf of the exclusive baptism of believers by immersion. would be a nugatory warfare, if George Fox, and his followers could prove that the only Christian baptism was that of the Spirit.

A public dispute was held at High Wycombe, Buckinghamshire in 1670, between a Baptist and a Quaker. Four years after they persecuted each other with books, of which the bitter titles excite regret, that sufferings had not taught them more respect for companions in tribulation. William Penn, irritated by the charges which a Baptist had preferred against the Friends, appealed to the whole body for justice. To arouse their attention, Penn's book was given away at

the doors of the Baptist meeting-house. But after an examination, the Papists pronounced their champion innocent. The Quakers, however, deny that the affairs received an impartial investigation.

More severe conflicts awaited the Baptists. Mr. Henry Denne was, by the Long Parliament, imprisoned for preaching against infant baptism, and for acting upon what appeared to him scriptural principles; for instead of the unbounded license which is supposed to have been the sin of those times the spirit of intolerance still usurped the throne of Deity, by attempting to rule in the empire of conscience. After the Senate had published what we may term apology for the sectaries, it passed a most disgraceful ordinance, denouncing severe penalties on certain opinions, among which the denial of infant baptism was distinctly mentioned. The law was found too vile to be executed. When Cromwell was rising into power, having determined, for postolical reasons, to cashier the officers of his regiment, he assigned what he thought would be the least odious pretence, that they were Anabaptists. Yet, in the general tenor of his government, the *Protector* merited that title for his conduct towards the Baptists, whom the advocates for covenant uniformity longed to crush.

Upon the infamous statute of Elizabeth, ten men and two women, taken at a meeting near Aylesbury, were required to conform to the establishment, or abjure the realm. Declaring that they could do neither, they threw themselves upon the mercy of the court; but as the tender mercies of the wicked are cruel, the twelve were condemned to die. Aylesbury was thrown into the utmost alarm at the bloody sentence; for the rest of the Dissenters, who were the principal part of the inhabitants, expecting that their turn would come next, shut up their shops and abandoned all attention to business. The son of one of the condemned persons rode up to Lodon to confer with Mr. William Kiffin, who, though a Baptist, had some interest at Court. When Chancellor Hyde laid the case before his Majesty, Charles seemed much surprised, and promised his royal pardon. But afraid that his father would be pardoned after he was hanged, the son begged for an immediate reprieve, which having obtained, he returned with sufficient speed to save these devoted lives.

The Baptist claim the high honor of being the first who, in England, asserted the rights of conscience of establishing on the immutable basis of just argument, and Scripture rule, the right of every man to worship God as con-

science dictates, in submission only to divine command. The Hansard Knollys, Society, which takes its name from a renowned champion of this principle, an early distinguished member of the sect, have thought it right to publish these early tracts, memorials of their brave and conscientious forefathers, not from approving of every ill-advised word by which they may be alloyed, but as they "Were the first articulations of infant liberty;" the first utterances of the voice of truth and pure Christianity, issuing from the pioneers of the soul's freedom. A well-written Historical Introduction to the Tracts may be described as a good concise history of the Reformation in England. The modern reader who is the friend of unlimited freedom of conscience, will be charmed with the brave, uncompromising, and really enlightened spirit displayed even in the most homely of these tracts.

When the great Assembly of Divines met in St. Margaret's church, West-minister, in the middle of the seventeenth century, so far was the generality of men, even those of the most expanded minds, from apprehending the true principles of religious freedom, that Milton himself, though a noble defender of religious toleration in general, places exceptions to its universal ex-

tension, and regards Romanism and idolatry as not to be comprised in its benefits. Sir Harry Vane, taught by Roger Williams, appears to have been the only one in the assembly who asserted anything like consistent sentiment. He pleaded for "A full libertie of conscience to all religions," and opposed the clause, says Baillie, which required subscription to the covenant before ordination. To the Anabaptists as they were then nick-named, the high praise is due, that at this period and before it, they had been clear in the principle, "That it is not only unmerciful, but unnatural and abominable, yea monstrous, for one Christian to vex and destroy another for difference on questions of religion." Such was the language of a Baptist writer in 1646. And in 1647, Samuel Richardson a Baptist also, asks, "Whether it be not better for us that a patent were granted to monopolize all the cloth and corn, and to have it measured out unto us, at their price and pleasure, which yet were intolerable, as for some men to appoint and measure out to us what and how much we shall believe and practice in matters of religion? "If," the same writer asks, "If the magistrate must furnish errors in religion, whether it does not impose a necessity that the magistrates have a certainty of knowledge

in all intricate cases? And whether God calls such to that place whom he hath not furnished with abilities for that place? And if a magistrate in darkness, and spirituality, blind and dead, be fit to judge of light, of truth, and error? And whether such be fit for the place of the magistracy?" Such are specimens of the kind of questions addressed by Baptists to the consideration of the Assembly of Divines, where none of them were considered worthy of a seat.

It is now full time to sketch the HISTORY of the Baptist Body in the United States. Every one is interested in the facts connected with the arrival of the Pilgrim father in Massachusetts, in the year 1620, and are acquainted with the statement of Dr. Cotton Mather, in his "*Magnalia*," that "Some of the first planters of New England were Baptists," and many facts and still existing documents go to confirm the statement."

Parties and sects were unknown in the earliest history of the Christian church. All parties who encouraged a division of the church stand rebuked by the Holy Scriptures. Paul in writing to the Corinthian Church about (A. D. 59), says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that there be no divisions among you; but that ye be perfectly

joined together in the same mind, and in the judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" 1 Cor. 1: 10-13.

About A. D. 33, we find the children of God united in love and in the teaching of God's word. "And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2: 1.

Dr. T. Armitage says: "I remember that when my Redeemer bowed beneath the ponderous load of my sin, this holy thought soothed His bleeding heart, and just before the purple blood drops forced their passage through every pore of His body, He breathed out this intercession for every ransomed disciple and for me—"That they all may be one, that the world may believe that thou hast sent me." See John 17: 20-21.

In Acts 4: 32, we find this sweet prayer of the Immaculate Lamb of God was answered. "And the multitude of them that believed were of one heart and of one soul." "Behold," says David,

the sweet singer of Israel. "how good and how pleasant it is for brethren to dwell together in unity." Psa. 133:1.

Adam Clark's commentary on 1, Cor. 1: 10, says: "The members of the Church of God should labor to be of the same mind, and to speak the same things, in order to prevent division, which always hinders the work of God."

Richard Baxter says: "The Gospel cannot accomplish its great triumph and collect the redeemed from every land until the law of Christ be fulfilled by protestant sect until they become one."

Dr. Prime says: "O! for a union among protestants, spiritual, visible, cordial union in effort to give the simple Gospel to all who are perishing for want of it."

"So we, being many, are one body in Christ, and every one members one of another." Rom. 12: 5.

"Now the God of patience and consolation grant you to be likeminded one toward another, as Christ also received us, to the glory of God. That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15: 5-6. "With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the

unity of the Spirit in the bond of peace." Eph. 4. 2-3.

In the earliest history of the Christian church its members were known only by the name of "Followers of Christ." But in later periods divisions sprang up in the church, which were prompted by ambitious leaders and differences upon doctrinal points. The various circumstances gave birth to many sects or denominations.

Some assumed the name of their leaders; others, again, were named from some peculiar feature of doctrine they earnestly advocated. Bloody persecution and war were the results of these divisions. Those of the true faith, who seem to have been in the minority, were largely persecuted by the majority, who had departed from the teaching of Christ and his Apostles. "By the force of existing circumstances," says, Holeman, "the true followers of Christ and the Apostles, in the vicissitudes through which the church was forced to travel by persecution and war, assumed different names at various times and in different places "

Hence we find the enemies of Christ and his Apostles, and their immediate followers were first "called Christians in Antioch." (A. D. 41.) then (A. D. 171.) Montanists; then (A. D. 251) Novationists; then in the fourth century, the Danatists; then (A.D. 653) the Paulicians

and then the Waldenses; then in (A. D. 1611) General Baptists; and finally, in (A.D, 1690) they were called in North Carolina, Free will Baptists.

EARLY HISTORY OF THE FREE WILL BAPTISTS

—IN THE—

UNITED STATES.

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In carefully perusing Knights History of the early Free Will Baptists, (Then called General Baptists) in America, I find this work takes up the History of the Free Will Baptists, or the principles of Christianity promulgated through the Free Will Baptists, from the days of the Apostles to 1827; and we are proud to say that we have not digressed in the least from those principles.

Today, we are still calling for “the old paths,” “earnestly contending for the faith, which was once delivered to the saints.”

“The oldest Baptist churches in the United States were Free Will Baptists in sentiment and usage.”—Holeman.

Mr. Benedict says: "They were generally inclined to those doctrinal sentiments which in England would have denominated them Free Will Baptist."

Mr. Wood says: "They were unanimous in rejecting the Calvinist doctrines and were in fact, a body of Free Will Baptists."

Mr. R. Knight, Pastor of the Scituate church, in Rhode Island, and their historian denominates them Free Will or six-principles Baptists. He connects their history with the English Free Will Baptists, and blends their history with the Free Will Baptist of North and South Carolina, who were organized and pastored by Free Will Baptist ministers direct from London, England.

We hope the readers will remember, that, the Free Will Baptists churches in North Carolina, were not organized by men raised in the United States, but by Free Will Baptists ministers direct from London, England.

Morgan Edwards says that there were some Free Will Baptist families in North Carolina, as early as 1695.

Knight says the Free Will Baptist were in North Carolina as early as 1690.

Mr. Knight also mentions eighteen churches in North Carolina as organized by Free Will Baptists ministers from London, England.

Some have fondly imagined that Paul Palmer was the founder of the Free Will Baptist in North Carolina, but this can't be true for we find the Free Will Baptists had grown to that extent that they organized themselves together in a yearly meeting as early as 1699, being 28 years before Paul Palmer organized the church at Perquimans.* We also find there were Free Will Baptist churches organized as early as 1690, being 37 years older than the Perquimans Church.

D. B. Montgomery in his history of the General Baptist, speaks of the early Free Will Baptist in North Carolina on page 116 as follows:

"Those early churches began to associate themselves together in a yearly meeting, about the close of the sixteenth century, and as early as 1729 it consisted of twelve churches and 18 ordained ministers and two hundred and fifty communicants." Thus you see Paul Palmer was not the founder of the F. W. B. in N. C., neither was Benjamin Randall the founder of the F. W. B. in the U. S., for the New Durham church was not organized until the fall of 1780, being at least 90 years younger than the churches in N. C.

As the historians have failed to give the names of those preachers that came to N. C. from London and also the eighteen previously referred to,

* Rev. T. E. Peden says this church was named Shiloh.

that organized Free Will Baptist churches before Paul Palmer. We shall be compelled to mention him first, as his name is first we find mentioned. He was a member of the old Welsh Tract church, in Delaware, and was baptized by Owen Thomas pastor thereof. When this church was organized we cannot tell, perhaps it was in 1627, for we find that Quackenbos in his history, page 93, 94, says: "The colony of Delaware originated in the desire of Gustavus Adolphus, the greatest of Swedish kings, to advance the Protestant religion, and the interest of his nations in the new world. A charter was granted to a company in 1626, and a few Swedes came over the following year.

Again, he says: "Through the efforts of the wise statesman Oxenstiern, a company of Swedes and Finns was sent over in 1638, under Peter Minuits, who had previously been in the service of the Dutch."

Therefore the Swedes and Finns were Free Will Baptists, as well as the Dutch, and the old Welsh Tract church must have been the oldest church in Delaware. D. B. Montgomery in his History of the General Baptists, page 131, says: "Elder Palmer was ordained in Connecticut; was some time in New Jersey, then in Maryland and then went to North Carolina, where he

spent a useful life." How long he preached in Delaware, Connecticut and New Jersey, we do not know, perhaps 25 or 30 years, for we find he was pastor of a church in Maryland in 1709. See D. B. Montgomery's History of the General Baptists, page 130.

"Paul Palmer, organized the Perquimans church on the Chowan river towards the North-east corner of the State, in 1727, and "on account of the wasting pestilence" in Virginia, William Sojourner, who is said to have been a most excellent man and useful minister, removed with many of his brethren, from Burly in Virginia, and settled on Kehukee Creek, in North Carolina, in which quarter, it appears, there had existed churches of the same denomination from 1690 up to 1742, and that these societies and those in Virginia, had formed themselves into a yearly meeting as early as 1720, and Paul Palmer, one of their ministers, informed John Comer, of Newport, of their yearly meeting, as early as 1729." Montgomery's History, pages 135, 136. This is a strong proof that the church organized at Perquimans in 1727 by Paul Palmer, was not the first church established in N. C.

The Free Will Baptists increased very rapidly and in a few years after the removal from Burly

to Kehukee Creek, there were sixteen churches, and eighteen ministers in that quarter. Knight says there were eighteen. Elder Daniel Burkett and Jesse Read mentions seven of those churches Viz: "The church at Toisnot, in Edgecomb county, the church at Kehukee in Halifax county, the church on Fishing Creek, in Haxifax county, the church at the falls of Tar river, in Edgecomb county, the church on Reedy Creek, in Warren county, the church at Sandy Run, Bertie county, and the church in Camden county, North Carolina." Elder R. K. Hearn mentions six more, Viz: Perquimans, in Perquimans county, Gum Swamp, in Pitt county, Little Creek and Grim-sley, in Greene county, and Louson Swamp and Wheat Swamp in Lenoir county.

This accounts for thirteen of the original Free Will Baptist churches in North Carolina, the other three, we can't account for in this late day. we suppose that these three, as well as the first seven mentioned above, embraced the doctrine of hyper-Calvinism.

The churches flourished under the zealous labors of their ministers, Elders Paul Palmer, Jos. Parker, William Sojourner, and many others among them contributed much to their prosperity and increased for many years. These churches are represented by Knight, Benedict,

Montgomery and others, as increasing and prospering until about 1765, when most of them were transformed into a Calvinistic Baptist Association. However, some of these churches were not transformed until 1794 and Gum Swamp, Little Creek, Grimsley and others never yielded to the proselyting influence of the transforming element, but maintained their principles and gradually added other churches, and their unbroken lineage is in existence in North Carolina at this time, (1897) flourishing like the palm tree; growing like a cedar in Lebanon, while our Calvinistic brethren have demolished almost to nothing, infact there is not an original Calvinistic Baptist church in North Carolina today.

We have before us a history of these people after they were transformed into the Kehukee Association of Regular Baptists and subsequently took the name of United Baptists. This work was diligently sought after by the writers for several years, and finally the History of the Kehukee Association was obtained of sister Elizabeth Nobles.

D. B. Montgomery speaking of this history, on pages 136, 137, says: "This history was written by Elder Daniel Burkett and Jesse Read. The former was Clerk of the Association for thirty years; I doubt not that these authors

were faithful in writing the history of this body of people after 1765. But it is lamentably plain that they studiously avoided recording a satisfactory account of these churches which had been organized since 1690 or seventy-five years previous to their transformation into a Regular or Calvinistic Baptist Association. But we are thankful for what little information they have given us respecting their origin. Here is what Burkett and Read have to say concerning those churches." "Some of the churches which at first composed the Kehukee Association were the church at Toisnot, in Edgecomb county, the church at Kehukee, in Halifax county, the church at the falls o Tar river, in Edgecomb county, the church on Reedy Creek, in Warren county, the church at Sandy Run, in Bertie county, and the church in Camden county in North Carolina. The most of these churches before they were ever united in an Association, were General Baptists and held with the Arminian tenets. We believe they were the descendants of the English General Baptists because we find from some original papers that their confession of faith was subscribed by certain Elders and Deacons and brethren in behalf of themselves and others to whom they belonged, both in London and several counties in England, and

was presented to King Charles I I. upon his ascension to the throne.

This was the confession of 1660, presented by Elders Thomas Grantham and J. Wright, and is that after which the articles of faith of the General Baptists as organized by Elder Benoni Stinson and others in southern Indiana, are modled. Burkitt and Read further says: "They preached and adhered to the Arminian or Free-Will doctrines and their churches were first established upon this system. * * * * * The churches of this order were first gathered here by Elder Paul Palmer, and Joseph Parker and were succeeded by a number of ministers whom they had baptized."

We can not learn that it was customary with them to hold an Association at all, but met at yearly meetings where matters of consequence were determined. "This was the state of their churches until Divine Providence disposed the Philadelphia Baptist Association to send Messrs Vanborn and Miller, two ministers belonging to that Association and lived in New Jersey to travel into the Southern colonies and visit the churches and preach the gospel. When they came to North Carolina some of the members belonging to these churches seemed to be afraid of them. * * But by the greatest part of the churches they were cordially received."

We do not wonder at those General Baptists appearing shy at the appearance of those Calvinistic Baptists, for it has ever been the work of these brethren to follow closely after the General Baptist with their intensely proselyting spirit, until the time has been, when the liberal element was almost entirely absorbed. But the principles of General Baptists are founded upon Freedom and Liberty, and though held in check for a while, will come forth with renewed energy and vigor.

Though transformed in Virginia and North Carolina, in 1765, they burst forth in New England, in 1780, under the name of Free Will Baptists, headed by Elder Benjamin Randall, and in Western New York, about the same time, under the name of Free Communion Baptists, led on by Elder Benijah Cork, and in Southern Indiana, in 1823, under the leadership of Elder Benoni Stinson, under the name General Baptists. Burkitt and Read have the following, in regard to the Kehukee Association:

“The principal ministers which belonged to the Association, on its first establishment, were Elders Jonathan Thomas, John Thomas, John Moore, John Burgers, William Burgess, Charles Daniel, William Walker, John McClamer, James Abington, Thomas Pope and Henry Abbott,

all of whom, except Elders John McClamer and James Abington, we believe, were baptized by ministers of the Free Will order." The reader will observe that these authors use the names General and Free Will interchangeably. We find on page 234-35 of Burkitt and Read's history, the following account of the Reedy Creek church, above referred to:

"Dr. Josiah Hart was the first preacher of the Baptist persuasion, who preached here. He came about the year 1750 and preached, and baptized, soon after William Washington, Walker, and others joined in the work of preaching and baptizing all, upon what is called the Free Will plan, and many came and were baptized.

William Walker was chosen from among the rest and called their pastor.

Things went on thus until 1755. In May, of that year, Elder John Gano, from the North, visited this place and seeing the situation of affairs, probably presented the case on his return, to the Philadelphia Association, who, the fall following, delegated Elder Peter Peterson, Vanhorn and Benjamin Miller to attend and settle churches upon the doctrine of Free Grace and according to Gospel order."

This took place ten years before the Kehukee Association was organized or transformed. On

page 298, of Burkitt and Read's history, we find the following, in reference to the church on Muddy Creek, Duplin county, North Carolina. Elder Job Thigpen moved into the neighborhood in the year 1781. At that time there were none of the Baptist Society in these parts, only himself and his wife. He had then just began to preach a little more than one year before, and it appeared that the Lord blessed his labors in-somuch that a considerable number were brought to the knowledge of the truth and by him were baptized. But as he was a minister of the Free Will order, and the members received on that plan, it was thought advisable for the church to come under re-examination. Accordingly help was called for, who were Elder Robert Nixon and others. The members in this place were received into fellowship with the Particular Baptist churches, and finally in 1793 united with the Kehukee Association.

Thus by means of those ministers, who visited the churches, several were reformed and the work of reformation progressed until the greater part of what few churches were gathered in North Carolina, both ministers and members came into the Regular Baptist order.

"Elder Palmer, we believe, died before the reformation took place, and Elder Joseph Parker,

we cannot learn, was ever convinced of his errors or receded from them but continued in his way, and we cannot understand that he was very successful, because all the ministers of that party were brought over to embrace the Calvinistic scheme, except Elder Winfield and Elder William Parker, and, we presume, but a few either ministers or members except the members of their churches."

The churches here referred to, we have no particular account of except the church on Meheren, Hertford county, North Carolina. This church was originally gathered and constituted on the Free Will plan. Elders Joseph Parker, William Parker, and others of that order, preached here. Elder William Parker was preaching for this church in 1773 and probably continued until about 1793, for he died about that time, after which Elder Burkitt preached for them for some time. Finally in 1794, being left destitute of a pastor of their own order, they, too, were persuaded to come under re-examination and united with the Kehukee Association. Burkitt and Read have had a good deal to say about "reformation and re-examination" and the lamentable condition of these General Baptists.

There is no question in our minds but what the Free Will Baptists, about whom we have

been writing, had become somewhat indifferent and remiss in duty, but the charge that they did not require a change of heart, or conversion or regeneration, before baptism, is not well enough authenticated to bear scrutiny, from the fact that, with only one or two exceptions, all of their members were received into the Kehukee Association of Regular Baptists upon their baptism, and their ministers on their baptism and ordination, and it would seem a little strange that a people who had only the form of godliness, without the power, could become true and genuine Christians by the simple avowal of a belief in the doctrines advocated by the Calvinistic Baptists. And yet this was the manner in which most all of those unconverted General Baptists, as they were termed, were received into the Regular Baptist church. "Oh! Consistency; thou art a jewel." "

Eld. R. K. Hearn speaking of Paul Palmer, says: "Among the first converts of Mr. Palmer was Joseph Parker, who soon commenced preaching, and by the labors of Mr. Palmer, or Joseph Parker—I am not prepared, at this time, to say which—William Parker and Mr. Winfield were raised up to the ministry. * * * * The ministers that I have mentioned, and others who were raised up under their ministry, travell-

ed and preached considerably, and in the course of a few years organized several churches. In the year 1742, William Sojourner, who is said to have been a most excellent man and useful minister, removed with many of his brethren from Berkley, Virginia, and settled on Kehukee creek, in Halifax county. In the same year he planted a church in that place, and with the assistance of Palmer, Parker, and other ministers, many were added to the church, so that they had by 1752, increased to sixteen churches. These churches had, according to Mr. Benedict, an annual interview, or yearly meeting, in which they inspected or regulated the general concerns of their community. These churches enjoyed great prosperity, and increased in number until about the year 1761, when a Mr. Robert Williams, a Calvinistic or Particular Baptist minister of Welsh Neck, South Carolina, visited some of these churches and preached among them. * *

* * * * Through the labors of this minister there the commencement of the breaking up and remodelling of the churches, it is not known whether or not he went among them by invitation from some of their members, nor can the extent, character and results of his efforts be given, as no record of them has been found.

William Wallace, a layman, commonly called

the sleigh maker, also took an active part in the matter, and his conversation and efforts were attended with considerable success. The time when his labors were performed is not named, but probably it was some time after the commencement of the mission of Rev. Mr. Williams. In the summer of 1754, Rev. John Gano was sent to the Philadelphia Association, with general and indefinite instructions to travel in the Southern States. Under these instructions he visited the General Baptist churches in North Carolina. Morgan Edwards, says Benedict, thus describes the visit:

“Mr. Gano, on his arrival, sent to the ministers, requesting an interview with them, which they declined, and appointed a meeting among themselves to consult what to do. Mr. Gano, hearing of it, went to their meeting, and addressed them in words to this effect: ‘I have desired a visit from you, which as a brother and a stranger I had a right to expect, but as ye have refused, I give up my claim and have come to pay you a visit.’ With that, he ascended into the pulpit and read for his text the following words: “Jesus I know, and Paul I know, but who are ye?”

This text he managed in such a way as to make some afraid of him and others ashamed of

their shyness. Many were convinced of error touching faith and conversion, and submitted to examination. This visit, says Elder Elias Hutchings was made about two years after Mr. Williams began his proselyting labors, and it seems evident from Mr. Gano's visit, and what followed, that the work was carried on in a very zealous manner; and, in some instances, in utter disregard of propriety and Christian courtesy.

The refusal of the ministers to have an interview with Mr. Gano, when he requested them to meet him, was an act of disrespect toward him; but it is presumed that they intended nothing of that nature. Their course shows that they were utterly opposed to the object of his visit, and they probably refused to see him, not on account of intended incivility, but through desire to avoid discussion on an unwelcome subject with one who possessed abilities far superior to theirs. Most ministers, on being regarded and treated as intruders, would probably have ceased from further effort at proselyting, and departed from the place, but Mr. Gano took a different course. He went to a meeting of those who, as he well knew, had met for consultation, and did not desire his presence. Not content with this he obtrusively entered the pulpit and preached a disparaging sermon to the dissatisfied and simple-hearted auditors. Being thrown

into confusion by his great ability and ingenious handling of the words of an "evil spirit" as a text, they seem to have lost their independence, and were made to believe that their doctrine was unsound, and that their hearts were unrenewed. This led some of them to renounce their former faith, and to receive his opinion of their spiritual state as deceived on that subject. Mr. Gano's efforts seem to have unsettled the minds of a considerable number of the ministers, and finally led to the defection of most of the churches and ministers to hyper-Calvinism. On his return, he represented what was regarded as their deplorable condition to the Association, who appointed Messrs. Miller and Vanhorn to complete the work of proselyting them. These men engaged zealously in the work assigned them, and a great change was effected among these people, which, it is asserted, consisted not only in reforming their creed and purifying their churches, but also in reviving the power of godliness among them, and in the awakening and conversion of many who needed such a change.

What was left unfinished by these two men, was zealously carried on by the newly converted ministers, who were anxious to lead others to adopt their views. The work was prosecuted so energetically, that about four years after

Robert Williams commenced his efforts among these people, all the ministers, except Elders Joseph and Wm. Parker, and an Elder Winfield, and all the churches except those under their care, had embraced the views of those who had taken so much pains to convert them to the Calvinistic faith."

Thus it is seen, that in some less than 67 years after the commencement of their denominational existence in North Carolina, these people were so much scattered that it seemed nearly impossible for them to survive their calamities, and it was feared by the remnant, and hoped by their enemies, that such would be their hard lot.

It has already been stated, that about the year 1752, some thirteen years before the revolution above named was completed, this little branch of Baptists had increased to sixteen churches.

Probably some others were organized during the thirteen years just named, but if so, no account of them is now to be found. Benedict states that the ministers were considerably numerous, but their number is not given. This unfortunate body of Baptists commenced its existence in North Carolina ninety years, and was mostly absorbed by the Calvinistic Baptist denominations twenty-eight years, before the rise

of the Free Will Baptists in the North.

“The enemies of the Arminian Baptists in North Carolina were greatly elated at the revolution, and regarded it a great and beneficial change. Indeed, Benedict seems to think that on account of the lax views and discipline of the churches, the innovation, or reformation, as they called it, was necessary and useful. But considering the manner in which the revolution was brought about, and the unhappy result of it, there is much room to doubt the propriety of the measure.

Had the zealous and well-meaning New Light, as the Calvinistic Baptist were then called, been invited to visit and remodel these churches, no objection could, probably, be made to their course, but going among them uninvited to proselyte them, was obtrusive and provoking. There was surely work enough to be done in North Carolina by the Baptist ministers without interfering with the few churches who felt that they had a right to organizations, and to labor unmolested in the fields they entered peaceably and had occupied some 62 years without molestation.

It is asserted that these churches were so lax in their discipline, and held such erroneous views of conversion, that they needed the revolution

through which they passed, There is reason to fear that they were negligent in discipline, but in this respect they seem to have been as well off as the Episcopalians, who were their only religious neighbors when the churches were organized.

The relation of a Christian experience was in no case required as a condition of admission to membership in the Episcopal church, and there was nearly or quite as much laxity of discipline in that large and popular sect as there was among the general Baptists.

The Episcopalians were as lukewarm, formal, and destitute of the power of godliness as were the Free Will Baptists. Why, then, did the energetic New Lights pass by this larger body and obtrude themselves upon the weaker?

The proselyting of this body is justified on the ground that it needed a thorough renovation. If this view of the case is correct, the Philadelphia Baptist Association should have looked after spiritual interests of the Episcopal church, as well as after those of a far smaller body. Dr. Gano ought to have sent to their leading "ministers, and requested an interview with them;" and on their declining, he should have treated them as arrogantly as he did this feeble band of Baptists. Similar efforts should have been made

for the renovation of these. But nothing of the kind was done. Dr. Gano knew full well that the ministers of the Episcopal church were his equals in learning and talents, and if he attempted such a thing that he would more than meet with his match, but as the Baptist ministers were men of very limited education, he could succeed with his powerful eloquence in proselyting them and their members.

The division and secessions of the Free Will Churches, which were caused by proselyting members of other denominations, left the adhering remnant in a sad state of discouragement, distraction and ill will towards those who were the authors of their troubles. Their most active, intelligent and efficient ministers and members had seceded and were laboring zealously against them. Though a considerable number of the members retained their original views, and would not go with seceders, they were only the scattered and unorganized remains of the churches that had left them. They were not disciplinarians, and were in some sense like fragments of a routed and dispirited army after its principal officers and soldiers had gone over to the enemy.

Public opinion was pretty strongly against them, as it is often against the weak and unfortunate, they were regarded by many as deceived

and deceivers in regard to the matter of religion; they were also considered as heretics and classed with Universalist.

A deep seated dislike, amounting almost to abhorrence, was created between the two parties formed by this division.

Each body regarded the other as holding damnable errors—the extremes of Calvinism and Arminianism—and each cordially hated the tenets of the other. To the Arminians the name of New Lights was odious, and the name of the Free Will was equally odious to these. The relation of a few incidents may serve as an illustration of the views and feelings of these two opposing bodies of Baptists.

In 1784 as Elder William Parker was reading his text, he was stricken with palsy, and falling in the pulpit, he is reported as saying, “Blessed be God, I have fallen in a good cause.” His reason then departed to return no more, and two or three days afterward he “breathed out his soul into the hands of the Redeemer.” So says Messrs. Burkitt and Read.

Some seven years after this incident occurred, a Baptist minister, whose name was Frost, “came from Europe,” (probably from England,) and commenced preaching in the Calvinistic Baptist church in Portsmouth and Norfolk, Vir-

ginia. He soon began to "preach the doctrine of free-will, supposing, it is alleged, by the New Light writers, that man has power to work himself into a state of favor with God." A committee was appointed by the church to convert him; failing in this, another was chosen to silence him, but with no better success. Shortly after that, he went to a place to preach, but while reading his text, his voice faltered, he cried "let us pray," fell on his knees speechless, and died in less than three hours. Thus say the historians named above. Did God avenge his suffering churches in these towns? for the fox was spoiling the tender grapes."

When, in 1812, Elder Joseph Smith died, who was the pastor of the church at Pungo River, a Calvinistic minister asked a colored member of that church, "Now your *plaster* is gone, what will you do?"

Some twenty years later, several copies of a selection of hymns, by Elder John Buzzle, were sold to the North Carolina Free-Will Baptists. One of the hymns commences as follows:

"Come all who are New Lights indeed,
Who are from sin and bondage free'd;
From Egypt's land we've taken flight,
For God has given us a New Light."

This hymn, which commends all New Lights, and refers to all true Christians, was read by

the purchasers with grief and almost indignant astonishment. It was supposed to be a commendation of that order of Baptists who had, nearly three-quarters of a century previous to that time, broken up the Free Will Baptists, and caused them a great amount of distress, an act which they had not forgotten nor forgiven. They were pacified only with the assurance that the obnoxious hymn was not a commendation of their New Light enemies, but was designed to approve and encourage faithful Christians of all orders. At the time of the invasion and the scattering of the Free Will Baptists in North Carolina, the uncharitable, and in many instances malevolent feelings between the two bodies were general and mutual. A lapse of over one hundred years has somewhat softened the acrimony of these feelings, but it has not eradicated them, for up to this time there is a deep-seated dislike of both parties against the other. At this distant period, the Free Will Baptists have heard so much of the breaking up of the early churches, that they can hardly regard the descendants of those that did it as Christians, and were but little disposed to fraternize with them. The views of the two sects in regard to doctrines and church building, are nearly as variant as at the commencement of the separation, each

party being confident that its views were right, and those of the other ruinously wrong.

Had the New Light Baptists been more prudent in their zeal to proselyte this people, and sought to accomplish their end in a less overbearing manner, it would have prevented much mutual ill-will and also a great amount of distress among those whom they failed to convert to hyper-Calvinism.

Burkitt and Read regarded it as very wicked in Elder Frost to attempt to proselyte the churches in Portsmouth and Norfolk, Virginia, to his Arminian views. Their sympathies were much awakened in behalf of those "distressed" and suffering churches, and the sudden death of that minister was considered by them an act of Divine interference in their behalf. No pity was felt for the Free Will Baptist churches, which were overwhelmed with confusion and distress by the unfraternal efforts of the misguided men who subverted them. The long continued hatred and contentions which followed subversion, leave but little room to doubt that, on the whole, its results were more injurious than beneficial to the cause of morality and religion.

But little is known of the church discipline of the early Free Will Baptists in North Carolina, than the assertion of their enemies, that it was very negligent.

The following statement, made, perhaps, twenty-five years ago, to Mr. Benedict by Dr. Wheeler, of Murfreesboro, North Carolina, probably contains the most that can now be learned on the subject, and it is much to be regretted that no historical sketches of any of these churches can be found, except those gathered by Elder Paul Palmer.

Dr. Wheeler's statement is as follows: "I have procured the records, which go back to 1758, when John Burgess was pastor, and the business of the church was managed by elders or overseers, while the private secular matter of the members were under the direction of the ministers and six members, who were constituted the "Court of Union."

The churches had several arms or branches in the adjoining counties, to which the ministers, attended by the overseers and the clerk, regularly repaired.

"In a few years the Court of Union was disposed with, but the churches being dissatisfied with its extinction, nine members were chosen, who were considered to be permanent elders, if found faithful, while the former overseers or elders were elected annually." "Such," says Benedict, "was the complex machinery in ecclesiastical affairs at that early period with this well meaning people."

This statement rests on the supposition that the ecclesiastical machinery of the other churches was as odd and cumbersome as that contrived for the government of the Perquimans church, and there seems no reason to doubt that such was the case.

I have said that there were sixteen churches of the Free Will faith before the breaking up and remodeling by Gano, and only six are recorded by the historian, and I suppose that these six embraced the doctrine of hyper-Calvinism. The other ten are left without any written account, and it is unnecessary for me to follow these six, as they belong to other denominations. I will return to my promise of referring to Will Parker, and see if tradition cannot tell us something of a few of the other ten churches.

The old settlers of this part of Pitt county, knew Parker well, when they were children, and many anecdotes are told concerning him, which I deem unnecessary to relate, but as a faithful soldier of the Lord Jesus Christ, he ceased not to travel and preach, (often on foot) free salvation to his fellow-man, until, like a faithful soldier, he fell at his post.

An old Free-Will Baptist sisters, who lived to be considerably over a hundred years old told her son, and he also a Free Will Baptist, told

the writer, (Eld. Hearn) of this, that she knew Elder William Parker well, that she well recollected when he first came to the neighborhood, and when he preached his first sermon on the plat of ground wheron old Gum Swamp Church now stands.

The writer lives within about three-quarters of a mile of said church, and was raised within two miles of it. The old sister referred to was named Teel, by marriage. I think her maiden name was Pollard. She was raised within a few miles of Gum Swamp and lived and died in the neighborhood and was a faithful member of the Free Will Baptist church at that place up to the time of her death.

I do not recollect whether she was baptized by Elder Parker, or by some other minister who was raised up under his ministry. She said that he soon raised up a church, and was pastor up to the time of his death. It will be borne in mind that Elder Parker was a member of the Perquimans church—at the time he organized the Gum Swamp church.

Elder William Parker also traveled and preached in Greene and Lenoir counties, and organized churches in both of these, and according to the best information we can get, he organized the churches at Jones', now called Little Creek, and

Grimsley, in Greene county, and Louson Swamp and Wheat Swamp in Lenoir county. This accounts for five more of the original sixteen churches, the other five I suppose, at this late day, cannot be accounted for.

Gum Swamp, in Pitt county, has stood the shocks of proselyting, and remains firm to the Free Will Baptist cause up to the present time.

Little Creek, in Greene county, has at one time been divided, but while their pastor and a large number of its members turned from the old path, a few remained firm, and like one of the seven churches in Asia, did not defile their garments.

Louson Swamp went with the Rev. Mr. Hunnicut in his raid on the churches of North Carolina, and wheat Swamp, I think, died for lack of ministerial labor.

The writer of this, in company with Elder Joseph Sauls, visited this church in 1867 and found a few old members still strong in the faith of the old Free Will Baptists, but the old house was very much decayed, and the seats and all of the floor had been destroyed by the United States soldiers during the war. The Disciples have a good building in the same yard, and a large number of members.

The next point under consideration is, why

are we called Free Will Baptists? A religious interest commenced, by whom, or what means, it is not said, in the valley of Flat Swamp, and the Conetoe settlements, in Pitt county, about the year 1766, and some ten years afterwards, a New Light church, called Flat Swamp, was organized there. Sometime subsequently, says the New Light historians, the love of some of the members waxed cold, and the seeds of discord were sown in the church, "which caused the Arminians and Universalists to look out of their dens, where they had been driven by the refulgent beams of gospel truths."

It is added that Arminianism prevailed but little among them, as it was an old doctrine they were well acquainted with before their conversion.

From this statement it is manifest that there was a people in this section that gave them considerable trouble, who, according to the figurative language of their enemies, were driven into seclusion by the glorious light of Calvinistic decrees, election, reprobation, etc., and owing to the trouble this people gave them, they called them, by way of reproach, "Free-Willers." But it is not intimated whether or not there had previously been a church there, of these hated Free-willers, and the fugitives from the New

Light effulgence, named above, were members of that church who could not be admitted into the new organization, or else they utterly refused to join it.

Who were these people that troubled these New Lights in the Flat Swamp and Conetoe settlements? The answer is, Gum Swamp church and its pastor, Elder William Parker. Gum Swamp church is in the Conetoe settlements in Pitt county; Flat Swamp church is fifteen miles from Gum Swamp, near the line of Pitt and Martin counties, on the road that Elder William Parker would have to travel from his home to Gum Swamp church. No doubt, that as he traveled by Flat Swamp to his appointments, he preached often in the Flat Swamp settlements, and the members from Gum Swamp, meeting him there, gave these New Lights the trouble they speak of.

It was nothing uncommon, in that day, for people to travel fifteen or twenty miles on foot, to hear the gospel preached; unlike they are in our day, who cannot go five miles to hear, unless on extraordinary occasions.

As I shall not have occasion, perhaps, to speak of Elder William Parker again, I cannot leave this part of the subject without saying, that, according to tradition, he was a man of wonderful muscular power, slow to resent an insult,

but when fully aroused he feared not the face of man; otherwise he was gentle as a lamb. He was untiring in his efforts as a minister, often traveling long distances on foot, to preach the gospel, and when he fell he was at his post. What a glorious death! The writer of this greatly desires to be at his post, when death shall come, as a faithful soldier of the Lord Jesus. How uncharitable and unchristian in his enemies, to ascribe it to an interference of Divine power, to take him away from troubling them. Had he embraced their views of extreme hyper-Calvinism, they would have praised him as a great minister, dying a triumphant death.

I have now shown that the name "Free-Will," was given us by way of reproach, Elder Elias Hutchings, of Dover, New Hampshire, says we were called Ana-Baptists, Baptists and General Baptists until the year 1728, when we adopted the name Free-Will Baptists.

The historians, all of whom were our enemies, as I have already shown, say these early churches were very lax in their discipline, but have failed to show wherein the looseness consisted, except in one point: "They did not require an experience of grace from their members when they received them into the church."

If this is all they could say, at this late day

most of the Christian denominations are lax in their discipline. These early churches took the Bible for their guide, they practiced its sacred teachings, and as the Apostles never required an experience, and as it was nowhere authorized in Holy Writ, they practiced what they found the gospel required, that is faith in the Lord Jesus Christ, repentance toward God, and baptism by immersion; and baptized their members on a profession of their faith in the Lord Jesus Christ, and not by experience.

Every Free-Will Baptist will see that this is his doctrine, and the true doctrine of the New Testament, and that it is our practice to the present day to baptize members on their profession of faith in the Lord Jesus Christ. They may call it lax in discipline if they choose, we cannot, for we find no warrant in the New Testament for an experience of grace, as they term it.

I have shown, that according to Mr. Benedict, these early churches had an annual interview, or yearly meeting, in which they regulate the general concerns of their churches, and if Mr. Benedict is correct, our Conference was organized by Palmer, the two Parkers, Sojourner and others, long before I was born, instead of Elder James Moore, myself, and others, as Bro. Nash would have us believe. Our conference is nothing more

than an annual or yearly meeting, where we meet to regulate the general concerns of our churches.

It is true that these churches were broken up, in part, but there were three ministers who stood firm and unshakened, and the churches that they were pastors of stood firm, and, of course, they continued to hold their Annual as well as their Monthly and Quarterly meetings, at all events, our enemies have failed to show that they did not, and I defy any person to show to the contrary.

I heard, when I was a small boy, the old people say, that the Ana-Baptists or Free-Will Baptists, held a Conference at Gum Swamp when they were children. I have in my possession an old hymn book with the title page torn off, to the back part of which is tacked one leaf of a Minute without date. On that leaf it is stated that the Conference was held at Wheat Swamp, in Lenoir county, and a resolution that the next Conference be held on Contentnea, at Grimsley. There is another resolution upon the same leaf which I will give:

"It is resolved, That the ordinance of the anointing with oil, shall not, by the Elders of the church, be administered to any but members of the society; and at their discretion a part, or the whole man may be anointed.

The contribution was only fourteen dollars and twenty-five cents, and only two hundred copies of the minutes were ordered published. There are only four ministers' names attached to it, although there might have been others on the next page, as the four are at the bottom of the page. But in the appointment to preach on Sunday, there is no other name mentioned, but three of those whose names are on the leaf.

The four names were, F. Fonville, Isaac Pipkin, Levi Braxton and Jesse Heath. Elder Braxton was pastor of the Gum Swamp church, as long ago as the writer of this can remember, and succeeded Elder Roach, who had resigned or died before my recollection. Elder Heath is well known to the old people of Greene county. Elder Pipkin, I have been informed, is the father of Elder Isaac Pipkin, whose name is at this time on our minutes. Elder Fonville I know but little about, only I have heard him spoken of as one of our old ministers. After giving the text the minister preached from on Sunday, it is added that a large, attentive and polite congregation waited on a faithful dispensation of the gospel, and we pray that the happy effect may be long felt and enjoyed in the regions of Wheat Swamp. May God grant it, for Christ's sake, Amen.

This book and leaf bears the mark of age, is printed in the old style, but we cannot give the date. An old brother, in Marion county, presented it to me several years ago, and told me that it was the hymn book in use when he was a boy.

I have now traced the origin of the early Baptists as far as I can from history and tradition. I have passed over many things that could be said, but thought it unnecessary and would stop here, as I think I have fulfilled my promise, but on account of what has been said about us in modern days, I think it necessary to peruse the subject farther, and, if it should give offense to some, I cannot help it, "for truth is mighty and will prevail." I feel certain that every old Free-Will Baptist knows these things to be so, and will take no offense.

After the breaking up of the churches as I have described, in a few years the Free Will Baptists commenced increasing and they soon spread over fifteen counties, mostly in the eastern part of the state, and numbered over two thousand members, and about forty ministers. They enjoyed peace and prosperity, until the Conference became large and it was thought best to divide and hold two Conferences, one bearing the original name, the other, the name of Bethel Conference. I cannot give the dates of what I am

going to relate, but it is true and there are living witnesses to the truth of it besides myself. I have had the Minutes that gave the date, but I have loaned them out or misplaced them so that I do not know at this time where they are.

Some time between the date of 1839 and 1843, Elder J. T. Latham and other ministers of the Free Will Baptist Conference, embraced the views of Alexander Campbell and withdrew from the Free Will Baptist and carried with them the most of the Bethel Conference and did all they could to proselyte the members of the original Conference, and like the New Light of old, succeeded too well.

In 1839 our Conference numbered 2006 members and 32 preachers, in 1843 we were reduced 1440 members and 22 preachers. Such was the success of those that embraced the views of other denominations. Having recovered from this innovation, prosperity again crowned us with success and our increase in about four years was from 1440 to 2563 members, 58 preachers and 46 churches. It is seen from this statement that we soon recovered the ground that we had lost, numbering more in 1847 than we did in 1839. But this state of prosperity did not last long, for at the Conference of 1847 the foundation of an-

other division was laid which took place in a few years. The subject of our members uniting with secret societies had been discussed, and much opposition to it; and in some churches members had been excommunicated for joining them. At this conference it was known that several ministers had united with them, and Elder John F. Jones offered the following resolution:

“Shall this Conference be a Conference with Free Masonry; or a Conference without Free Masonry?”

Voted that it be a Free-Will Baptist Conference without Free Masonry.

After the passing of this resolution several ministers withdrew from the Conference, and this subject continued to disturb the Conference, until 1853, when Elder Alfred Moore introduced a resolution the purport of which was, “that no church belonging to this Conference shall not be at liberty to reject any person applying for membership, or excommunicate any member on the grounds that he belongs to the Order of Free Masons or Odd Fellows.”

Brother Henry Stancil proposed to amend by adding unless a majority of members shall so decide.”

Article 3rd, Section 1st, of Rules of Church Discipline says:

“After every matter regularly discussed, then it shall be put to vote, and majority shall carry the point.”

Elder Alfred Moore refused to accept the amendment to his resolution, upon which Elder James Moore introduced a resolution giving to each church its own key—privilege of transacting its own business. Both the resolutions being put to a vote; Elder Alfred Moore's resolution without the amendment, received 36 votes. After this vote was taken there was some confusion, and it was found impossible to harmonize or unite upon those resolutions so the conference divided, each party claiming the old name. And as some of the officers went with each party it was necessary for both to reorganize, and both did reorganize choosing officers to fill the vacancy, I suppose this to be the reason of brother Nash falling into the error of saying, the original Free Will Baptist Conference of North Carolina was organized by Elder James Moore, R. K. Hearn and others. If this construction be placed upon our organization at that time, it can be said that we organized every year. I have shown who organized the Free-Will Baptist Conference of North Carolina, or who were its founders. Are we that Conference or not? I say we are. I suppose it is not denied but we are up to the

Conference of 1853 and owing to division at that Conference both claiming the name, it is said we are not. Then if we are not, where are they, have they become extinct? There is no man living in eastern North Carolina, who has any acquaintance with the Free-Will Baptist that would pretend to say they have become extinct. They know we are the original Free-Will Baptists of North Carolina, although they may not be honest enough to own it. The other party bore the name a few years, then a portion of them united with Rev. Mr. Hunnicut, under the name of Union Baptist.

A few years ago that denomination became extinct, and a portion of them changed their name to Baptist, of which Brother Nash became their leader.

We bear the same name, we have the same book of discipline, we preach the old doctrine, we receive members the same way without an experience of Grace, we commemorate the Lord's Supper the same way we wash the saints feet the same way, we are the same persecuted old Free-Will Baptist that was organized in 1690 by Elder Paul Palmer.

The old conference, at the time of division in 1853 adopted the following resolutions:

"That by the help of God we will adhere to,

and abide by, and keep inviolate the articles of faith, the rules of discipline and the constitution of the original Free-Will Baptist church. That we believe the rules of discipline gives to each individual church its own key—the privilege of transacting its own business independent of the General Conference.”

Since the adoption of the resolutions we have had peace and harmony and great prosperity, and so long as we continue in the old paths we will have peace. God in his wisdom placed these despised people in eastern North Carolina for a purpose, and they will continue, notwithstanding they may be surrounded by false teachers, persecuted like the saints of old. The time may come when some of them may have to seal the truth with their blood, but God in his providence will not leave himself without a witness of the truth of the Gospel.

The reader must not suppose from what has been said that these people do not believe in experimental religion or the operation of the Holy Spirit and the individual consciences. For their ninth Article of Faith fully settles this question, which is as follows:

“We believe that sinners are drawn to God the Father, by the Holy Ghost through Jesus Christ the Son, and the Holy Ghost offers his divine aid

to all the human family, so as they all might be happy would they held divine teaching * * * * *

The only difference between the General or Free-Will Baptists and the Particular Baptists is that the General require answers to leading questions, while the Particulars require the candidate for church membership to relate the experience attending his conviction and conversion, which is termed an "experience of Grace." Both alike believe in faith, repentance, true and genuine conversion and they are both sound alike on the doctrine of experimental religion.

We have traced the Free Will Baptists of North Carolina down to 1765, when most of their yearly meetings were transformed into the Kehukee Association of Regular Baptists. We have also seen that the church at Meheren continued under the pastoral care of Elder William Parker until about 1793, at which time he died and that through the influence of Elder Daniel Burkitt, a Regular Baptist, that church was also induced to unite with the Regular Baptists. Burkitt and Read refer to some other churches under the care of Elders Joseph Parker, William Parker and Winfield that did not yield to the transforming element.

Concerning those few churches, Rev. I. D. Stewart, author of the History of the Free Will Baptists, says:

"I wrote the History of the Free Will Baptists and have now looked up the correspondence, and find that the letter sent by Elder Buzzle to Rev. J. Heath, April 23, 1827, was not published in the Star, but an allusion to it. Bro. Heath wrote, May 29, 1827, and it was published June 28th. He speaks of the people in North Carolina, and the Free Baptist faith and practice. He says they have a 'book of discipline.' Buzzle's letter was printed with the minutes of that year. He says: "Twenty-five years ago (1807, only thirteen years after the transformation of the Meheren church) when I first came to the ministry, there were but three ministers and five churches. Number of members now, about 800, leading ministers Frederick Fonville, Isaac Pipkin, Henry Smith, Levi Braxton, Nathaniel Lockheart, Reading Moore, Jessie Alpin, Jeremiah Heath, Jere Rome, James Moore and Robert Bond. He adds, "the ministers are all men of families, of little property, and not a single scholar among us."

On December 13th the Star speaks of another letter from Jesse Heath. Nineteen ministers attended the last conference recently held, and about as many churches represent by letter. Refreshing revivals. He said Buzzle's letter to him was laid before conference, and "every part of it approved."

Thirteen copies of the Morning Star were taken in North Carolina in December, 1827.

The above letter is of very great importance in establishing a connection between the four churches of the old General or original Free Will Baptists that escaped the transformation and continued steadfast in their original doctrines, and the present original Free Will Baptists in North Carolina. The reader will bear in mind that in 1807, when Elder Jesse Heath, became a minister among the Free Will Baptists in North Carolina, that this was only thirteen years after the Meheren church, of which Elder William Parker had been pastor for many years previous to his death, had been absorbed, and these people then claimed to be the direct descendants of the English General Baptists as organized by Elders Paul Palmer, Joseph Parker, William Parker, William Sojourner and others.

WHAT FREE WILL BAPTISTS BELIEVE— AND WHY.

We are the Original Free-Will Baptists of the United States, and are ninety-five years older than the Free-Will Baptists in the North and West (now called Free Baptists.) They, to a great extent, have left their “first love” in keeping the commands and examples of Christ.

The original Free-Will Baptist doctrines, where known, are very generally recognized as the doctrines of Christ and His Word. But unfortunately, they are not very extensively known. Many people have not even heard of them, and others who have, have heard only mistaken and distorted representations of them, hence the need of a statement of them, and of the reason for them.

1.—AS TO HUMAN NEED AND WORKS, AND THE DIVINE LIFE.

1. Men are sinners. "For there is not a just man upon earth, that doeth good, and sinneth not." Ec. 7: 20.

"There is no man that sinneth not." 1 Kings 8: 46. "The whole head is sick and the whole heart is faint." Isa. 1: 5. "If we say we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

Consciousness also convicts us of sin. Who would dare say to his conscience, "I have never sinned?" We all know we have. But some believe that we inherited sin from Adam. This can't be true, for God's word says: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Ezek. 18:20.

"But," says one, "we were born in sin." If being "born in sin" makes us sinners, Christ was a manger because the Bible says: "He was born in a manger." "Wherefore, as by one man sin entered into the world, and death by sin." We learn from this passage that we inherited death and not sin by Adam's transgression. Therefore the infant dies not because it inherited sin, but because it must pay the penalty of death. "So death passed upon all men, for that all have

sinned." Rom. 5: 12. Not that Adam sinned for all, but "all have sinned."

To clinch this idea, Paul says: "Nevertheless, death reigned from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression." Ver. 14.

But we need to discriminate between sin and depravity. "Sin is the transgression of the law." 1 John 3: 4.

Nothing is sin but the conscious violation of a known law, of course involving free willing and free acting. Depravity is literally crookedness.

Applied to our moral nature, it is a bent or inclination of the nature, largely inherited, which inclines us to transgress God's Law. It is a misfortune—often a terrible one. But glory to God, it is not sin. It may be resisted; and, when resisted, the resistance is among the highest of virtues, though often calling for the severest of moral conflicts.

The great failure to make this essential discrimination is at the bottom of the pernicious Calvinistic dogma of "Original Sin." There is Original Depravity, and has been ever since the first transgression in the Garden, handed down from parents to children; but it is not sin, else there would be "children in hell not a span long,"

as the old Calvinists affirmed, and as is a legitimate logical conclusion from all Calvinism. If depravity is sin, this inevitably follows. But men may have these crooked or depraved appetites, and by resisting them and by God's grace overcoming them, may be the very best of Christians.

2. Dr. A. D. Williams says: "Sin exposes us to eternal death. The soul that sinneth, it shall die. Ez. 18: 4. The soul cannot die a material or bodily death; therefore it must die a spiritual or eternal one. "He that believeth not," escapes not through Christ, "shall be damned!" Mark 16:16. "And these," who are not Christ's, who are sinners, "shall go away into everlasting punishment." Matt. 25: 46. If ye believe not that I am he, ye shall die in your sins. John 8: 24. And if any "die in their sins, whether I (Jesus) go, ye cannot come." John 8: 21.

3. The Bible startles men by the clearness and force of its appeals to them to flee from sin and lay hold on eternal life. "Turn ye, turn ye from your evil ways, for why will ye die." Ez. 33: 11. "Flee from the wrath to come!" Matt. 3:7; Luke 3:7. "Strive (agonize, Gr. agonizette,) to enter in at the strait gate. Luke 13:24. "Lay hold on eternal life!" 1 Tim. 6:12. And this also includes fleeing from depravity. Paul

says, 2 Tim. 2: 22, "Flee also youthful lusts!" (depravity,) and, of course, those of older life as well. James says, Jas. 4:7, "Resist the devil, and he will flee from you." Depravity is but the voice of the devil, whispering within us, and is generally more powerful than any of his outward temptations. Indeed, depravity, depraved desires within us are among the most powerful of all incentives to sin. Hence it is one of the worst enemies we have, and we need to flee from its lusting for evil as for our lives.

4. And still we cannot save ourselves. We must be pardoned. God alone can do that. "Who can forgive sin but God only!" Mark 2:7; Luke 4:21.

We must also be cleansed from sin; and, if we could not keep out before we went into sin, how get ourselves out, after we are once in? "Ye must be born again," or from above, (marginal reading and greek,) John 3: 27.

As others were agents in our natural birth, so there must be another agency than ourselves in our spiritual birth from sin. In it, we are "Born of the Spirit," the Holy Spirit of God. John 3:5. As all natural life comes from antecedent life of the same kind, so all spiritual life comes from antecedent spiritual life, "from above," that is from God, and so we become God's children.

And this new birth into a new life is a radical change. "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold all things have become new." 2 Cor. 5:17.

The things that once were loved are now hated. The soul cries out, Rom. 7:24, "Who shall deliver me from the body of this death?" (depravity and sin.) They are now hated, and it finds deliverance, verse 25, "through Jesus Christ our Lord!" and cries out, 1 Cor. 15:57, "But thanks be to God which giveth us the victory." And then, "In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature, Gal. 6:13.

And as we are conscious of the natural life, so we may be conscious of this new spiritual and Divine Life. "At that day, ye shall know that I am in the Father, and ye in me, and I in you. John 14:20.

"Thereby know we, (not guess at it,) that we dwell in him," 1 John 4:13. "We know that we are of God." 1 John 5:19. "We do know that we know him," 1 John 2:3.

A young child is conscious of living, but may not realize it, and, if we do not realize that we are "in him, and he in us," we are either as yet very weak babies in Christ, or else we are reprobates. "Know ye not your own selves, (within

yourselves,) how that Jesus Christ is in you, except ye be reprobates!" 2 Cor. 13:5.

II. AS TO FREE WILL.

Time would fail us to mention the great men of the past who ably defended this lovely doctrine of "The Freedom of Will." History sparkles with their names and titles of their books in its defense. As time and space will not allow us to make a quotation from them all, we will give one from Rev. Dr. A. D. Williams, one of our most eminent Free Will Baptist preachers, which is as follows: "Free Will Baptists were at first called 'Freewillers' in derision, because they believed in the freedom of the will and of human action,—that 'Whosoever will may take of the water of life freely,' as opposed to fatalism, or predestination, that only a certain elect few, 'preordained from before the foundation of the world,' can be saved, and that 'entirely irrespective of anything they may do.' They insisted that this doctrine is not taught in the Bible, that in fact it is opposed to both the letter and spirit of God's Word, and is a libel on the character of God; and they went forth, thundering in the ear of the sinner, of all sinners, 'Whosoever will!' and declaring,

'Ye need not one be left behind',
For God hath bidden all mankind."

And then they sang with wondrous pathos
and power—

'Come ye sinners, poor and needy
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power.'

And so at length they accepted the name, and still go forth, preaching repentance and salvation to all men, that all will be saved who will come to Christ, that all may come, and that whoever is lost it is because he 'will not' come to Christ and be saved. All men may *will* or *will not*; and those who 'will' will be saved, and those who 'will not' will be damned.

This doctrine of the Freedom of the Will rests on three lines of argument;—First, Biblical; Second, Psychological; Third, Practical.

I. The Biblical Argument.

God calls upon all men indiscriminately to do various things, and to refrain from doing others, just as though they were perfectly free to do, or not to do. He says, "Seek ye the Lord," Isa. 55:6; "Come unto me." Matt. 11:28; "Repent ye," Mark 1:5; "Believe the gospel!" Mark 1:15; "Do all to the glory of God!" 1 Cor. 10:31;

“Abstain from all appearance of evil,” 1 Thess. 6:22, and innumerable other things, just as though we are perfectly free and able to do or not to do. Of this, there can be no dispute. No man in his senses can question it. Now, nothing can be plainer than that, if men are not thus free and able, God is guilty of playing make-believe with them, and deceiving them—talking to them as though they possessed what they do not possess; even commanding them to do what he knows they cannot do, and inviting them to take blessings that are beyond their reach. What hypocrisy this would be on the part of God, and what refinement of tantalizing cruelty towards men! We cannot believe God possesses any such a character, or that he has done, or will do, anything of the kind toward men. It would pollute his throne, and set him down among deceivers and hypocrites.

God also promises blessings is the reward of doing right, and threatens curses as punishment for our doing wrong. For instance, “Whosoever believeth in him should not perish, but have everlasting life.” John 3: 16. “He that believeth not shall be damned.” Mark 16: 16. “Come unto me * * * and I will give you rest!” Matt. 11: 28. “Repent, or else I will come quickly; and remove your candle stick out

of its place!" Rev. 2: 5. "except ye repent, ye shall all likewise perish!" Luke 13: 3. These unequivocal passages might be multiplied indefinitely.

But, if men cannot do, or refrain from doing, then God is the Greatest Tyrant in the Universe, first to tantalize them with the offer of a reward for doing what they cannot do, and then to punish them to all eternity for not doing it, while all the time they had no power to do or not to do. No monster of human wickedness has ever been guilty of such an enormity of tyranny as this. We utterly reject any and all such representations of the Divine Government.

If these words of God do not mean what they seem to mean—if we cannot do what he asks us to do, and refrain from what he asks us not to do, then we have no assurance to believe anything that God says, or seems to say; and in fact, all his words would be only a seeming, a make-believe, a delusion, and a sham. If this is the kind of a Bible we have, it were better if we had none.

But, we *can* do what God invites us to do; we can refrain from doing what he tells us not to do; and the integrity and power of God guarantees this ability to us. Just as certain as he is not a deceiver and a tyrant; just as certainly his

word may be accepted as meaning what it says; just so certainly we have the freedom of will to choose, and the freedom of action to do, whatsoever God hath commanded us.

The fact of God's giving a Bible to man, is in itself a proof of man's free agency. Who ever thinks of writing a letter to a machine? Especially, who would ask a machine that he knows can only make nails, and that he himself made on purpose to make nails, to make broadcloth, and then offer it a reward if it will make broadcloth and not nails, and threaten it with the direst penalties if it makes nails and not broadcloth? No one ever addressed the rocks, except by way of apostrophy. No one exhorts a steam engine or threatens a water wheel.

No one preaches to a fool or talks to a dummy. No teacher attempts to instruct a log or labors to enlighten a brick.

The fact, therefore that God talks to us, that he instructs us, that he reasons with us, that he exhorts us, that he persuades us, that he cautions us, that he threatens punishment and offers rewards, in the Bible, is proof the most conclusive that we are not machines, moving only as we are moved upon, but free moral intelligences, possessed of power to will—to do or not to do.

2. *The Psychological Argument.*

All men regard and treat all other men as possessed of such power as to do or not to do.

Even a theological fatalist will blame a wrong-doer, or praise one who does well, as he could not do, if he really did not regard him free and able to do or not to do. No exception to this praising or blaming the conduct of others has ever yet been found, and this praising or blaming can be justified only on the ground of Free Will.

Civil governments proceed upon the same assumption. If the thief could not help stealing, there is no reason for punishing him for it. If the murderer could not help killing his victim, there is no reason for hanging him. The whole structure of jurisprudence is based upon Free-Will. A celebrated English jurist once, in answer to a theological plea of fatalism, (Calvinism,) that a culprit could not help doing as he did, said, "However this doctrine is in theology, it is false in jurisprudence, and therefore the culprit must be punished."

We are all conscious that we are free. Before we do an act, we feel that many do it or not do it, or do some other thing in its stead. If there was any force or fatality about it, we do not feel that we did it at all. It was not our

own act, but the result of some force overbearing us. After we have done a consciously free act, we feel that we might have done differently, and so proceed to justify or blame ourselves, according as we perceive the act to be good or bad. And this consciousness asserts and has asserted the same, in all ages, and in all men, of whatever training or degree of intelligence.

Since the time of Sir William Hamilton, the authority of this universal consciousness has been recognized by all mental philosophers. How do I know that I think, but by this consciousness? How do I know that I see, or hear, or smell, or taste, or touch something? Some one says, "By some one of the five senses." But, when the nerve is severed between the outward and the inward, there is no sensation, showing that the real sensation is within and not without. How then do we know there is even a sensation? By this inner consciousness alone. Without it, we know nothing of what goes on within us. And, we really know nothing at all, more than a stump or a dead body, until somehow, by some intelligent telegraphy, it gets within us, and is pronounced upon by this internal authority of consciousness. But, while we believe in the freedom of the will and of human action, it must not be understood that there are

no limitations. It is said, Heb. 6:18, that it is "impossible for God to lie;" and clearly it is impossible for God even to make two mountains without a valley between them. If, therefore, there are things that God cannot do, much more there are many things that man cannot do. The things he can do are really few, in comparison with those he cannot do. But what we maintain is that there are many things which he can do, or refrain from doing, and especially that he can do whatever God requires at his hands, as conditions; and, what he may do, he may will to do, or not to do. He may even sometimes will what he cannot do.

3. *The Practical Argument.*

When we theorize that a thing can be done, the argument may be convincing—it may amount to a demonstration. But when the thing is done, there can be no farther doubt; there would be none, even if the argument were weak. We have produced the best of arguments: that man is free, that he knows he is free, that everybody, fatalists included, treat him as free, and that God also talks to him and treats him as free.

We now advance to the practical proof of his own action. We go to him in God's name and

call earnestly upon him to repent, and forthwith he repents. We call upon him to believe, and he believes. We insist that he shall obey, and he obeys. We declare he must go to God and "be born above," and he goes, and comes rejoicing in the new life.

It is true that not every one that hears the Word obeys it. But, this only proves that man has power to refuse as well as to accept—he may "will not" as well as "will." And so, in the exercise of their freedom and power, some accept and do, and others reject and will not.

Both parties not only think they have this power, and others think they have it, and treat them accordingly, and civil governments, and all others, proceed upon this assumption, and God proceeds upon it, but here is the obvious fact that they actually exercise this power. There is an alternative before them—will they will and do one thing or another! Every one looks over the matter, more or less, and then proceeds to decide—not only on religious questions, but all others.

But, the Calvinist insists, he only thinks he exercises this freedom and power. He doesn't in fact. It is seeming, and not real. If this be so, then our nature is deceptive and misleading. And, if it misleads in this, who can tell in what

it does not mislead us? Who can be sure of anything? But, how do we know that we possess and exercise this freedom? Clearly, by the testimony of consciousness. How do I know that I touch something with my finger? Not by anything in the finger. It is admitted by all mental philosophers that the real sensation is within us, not in the finger. Cut the nerve that conveys it within, and there is no sensation. How do we know there is a sensation? Why simply, and only, by this same consciousness, that testifies that when I touch something there is a sensation within. There is, and there can be, no other witness or testimony in the case. We therefore, know we are free, by the same authority that we know we touch something with the finger; or, in fact, that we see something with the eyes, taste something with the tongue, hear something through the ear, or smell something? If it is not good and safe, and certain, in the case of its testimony to our freedom, it is not good for anything in any of the others.

Common men, knowing nothing of philosophy, when not bewildered by predestination sophistries, will say, as they have reason to say—“Why, I *know* I am free and exercise this choice, and there’s and end of it!

I know it just as well as I know anything. I

know I choose one thing and might have chosen another. I know I did it myself, and nobody, nor anything, did it for me!"—which is only the common way of asserting that consciousness testifies to it, and its testimony is conclusive and supreme. Men, therefore, do choose and refuse, do exercise freedom of will and of action: and this fact alone puts the matter beyond all successful contradiction.

III. AS TO FREE SALVATION

God has required repentance, faith, obedience, as conditions of salvation.

These we must do, as well as can do, or God will not save us. "Except ye repent, ye shall all likewise perish." "Whosoever believeth not shall be damned!" "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him!" 1 John 2:4, and "all liars shall have their part in the lake that burneth with fire and brimstone." Rev. 21:7. And yet, while these are absolute conditions, and must in all cases be complied with, the Salvation which God confers when they are complied with, is a free gift, a Free Salvation. It is Free, first in that it is given us, "without money and without price" and also in that it is bestowed upon "every one" that believeth. Any one may have it—all might have it.

1. Salvation A Free Gift.

That was a glorious proclamation of the Grand old Prophet, Isaiah, Isa. 55: 1. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price!"

Things that are bought, are bought by paying an equivalent. But man has nothing that is an equivalent for his soul's salvation. Therefore, it must be given him, "without price," or he cannot have it at all. And so God says, by the mouth of the Revelator, Rev. 22:17, "Who-soever will, let him come and take of the water of life freely."

As we have seen, he has power to do or not to do, and so, to "come and take" the "freely" offered divine gift of the "water of life." But he takes it as a free gift, not as a right.

And so Paul also says, Rom. 3:24, "Being justified freely by his grace, through the redemption that is in Christ Jesus." Again, he says, Eph. 2:8, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." The word "grace" itself settles the question; for grace is favor, or a gift, as opposed to that which is bought or earned. In the

nature of things, therefore, that which is of grace is bestowed, as a favor, and neither bought nor earned. In writing to Timothy, 2 Tim. 1:9, "Who hath saved us not according to our works, but according to his own purpose, (to save them that believe,) and grace which (the salvation,) was given us in Christ Jesus." It was "given" us and is therefore a free salvation. Simon, the sorcerer, thought the gift of God's salvation might be purchased, Acts 8:20. But Peter indignantly repudiated the idea, saying "The money perish with thee! because thou hast thought that the gift of God may be purchased with money." So Rom. 6:23, says—"The gift of God is eternal life through Jesus Christ," or eternal life is the gift of God.

"It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom. 9: 16. This passage itself teaches that men may will and they may run, but the salvation they receive is not as a reward or compensation, but is of God's mercy—a Free Gift. In view of this, Paul exclaims 'Thanks be unto God for his unspeakable gift!' 2 Cor. 9:15. And so, John 3:16, "For God so loved the world that he gave (a gift, a free gift) his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." So, while we repent

and believe and obey, we also sing—

“Jesus paid it all;
All to him I owe.”

2. *Salvation Free for All.*

But the doctrine that Salvation is a gift—a free gift—is not often seriously questioned. Yet, a large portion of the Christian world, including all the Calvinistic denominations, deny the other part of the doctrine, that it is free for all—that “whosoever will may come and take of the water of life freely.” Now we have seen that all men have the power of will, and to do or not do the things that God has made conditions of salvation. All men, to whom a knowledge of salvation has come, may therefore “will,” and so may “come and *take* the water of life,” and take it freely.

And then, as Paul has it, Gal. 3:22, “The Scriptures hath concluded all under sin.” All are sinners. All are alike exposed to eternal death. In fact, all out of Christ are dead already. The beginning of that death that never dies has got hold on them. Now God comes, and of his infinite mercy provides a remedy for sin. But what an inconsistent and partial God he must be, to provide salvation for some of these “miserable sinners,” and not provide it

equally for all who are in the same condition. Could you defend and justify the character of such a God as that? We do not see how it can be done. It would be to defend a partiality that we repudiate and abhor in human rulers.

But, some Calvinists say—"All are alike exposed to divine wrath; now, if God, of his inscrutable mercy, sees fit to save some, the others are only left where they were; no harm has been done; they have no cause to complain." But they *have* cause to complain. If two sons are guilty of the same offense, both justly deserving the whip, neither has done anything to atone for or palliate the offense, both stand equal in the eye of justice and of the father—if, therefore, the father sees fit to whip the one and reward the other, the whipped son *has* just cause to complain, and so have all beholders, that the same mercy was not shown him as his equally guilty brother. God's government could never be justified for such a course as that. It exhibits God as a monster of inequality, partiality and injustice; for, it is scarcely less than the height of injustice so to discriminate where there is no reason apparent for discrimination. God *can* neither be impartial nor just, not to treat all alike who are in the same condition. If he provides salvation for some of them, he thereby cre-

ates, so to speak, an absolute necessity that he in like manner provide it for them all—as, in fact, he has done.

“Come unto me all ye that labor and are heavy laden, and I will give you rest,” Matt. 11:28. There is no question but what all labor and are heavy laden with sin. Hence God asks all to come to him; and, as we have seen, all may do what God asks them to do. “Ye will not come to me, that ye might have life.” John 5:40. God does not prevent them coming. No decree or fatality prevents them. But “Ye will not.” All that hinders them is in themselves and within their own power.

“But,” says one, “no man can come to me (Jesus) except the Father draw him.” John 6:44. John is illustrating the power of depravity and sin—so great that without the divine aid no one would come to Christ. But the Father does “draw” all men, does invite, exhort, and even entreat, all men to come to him. He compels no one; but he draws all. He says, “come ye,” not “I make you come.” And so, he says, Ez. 18:32, “For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore, turn yourselves and live ye!” Then chapter 33:11, “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked

turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die!"—evidently not from any decree, pleasure or act of God. And so Paul says, 1 Tim. 2:4, of "God our Savior, "Who will have (or desire) all men to be saved." All who are lost, therefore, are lost from no "will" of God. Peter also, believed in the same doctrine, 2 Pet. 3:9, "The Lord . . . is not willing that any should perish, but that all should come to repentance." "All," certainly does not mean an "elect" few, and God is not willing that they should perish; they may certainly be saved. But, the Calvinist insists, if Christ died for some who will not be saved, then, so far as they are concerned, he died in vain, and God does nothing in vain. The answer is; first, that it is not "in vain" thus to exhibit God's exceeding love to man—it goes far to justify the ways of God to man; second, by it, and through it many are undoubtedly constrained to "come and take" this salvation, who otherwise would never enjoy it; third, it is no more "in vain" than the rain and the sunshine, that do not bring forth verdure and life on all the face of the earth, but all whose powers are as necessary to one blade of grass as to all the myriads that clothe the earth; so the salvation able to save one soul is able to save all man-

kind, if they will but come to God through Christ, and, therefore, there is none of it "in vain." It is conceded that the Bible is full of invitations to come to God, and of earnest warnings of the consequence of not coming to him. It is conceded—and no man can deny it!—that these invitations are general and all-embracing. "Unto you, O men, I call, and my voice is to the sons of man," Prov. 8:4. It is not to some men, but to "men," and so includes all men. It is not to "the elect" of the sons of man, but to the sons of man, comprehensively and universally. Wherever there is a man, a son of man, there is one addressed. Precisely so it is with all God's calls and voices. If there is anybody that cannot heed his call and his voice, the language neither declares it nor implies it. Indeed the language is equivalent to a declaration that any man, all men, are meant, and can freely come to God and live.

Unless this is so, the Bible is an unmeaning, a misleading and an untruthful book. This we cannot believe. The Bible means what it says. Its declarations are to be relied on; and so, "whosoever will, let him come and take of the water of life freely!"

As Free Will Baptists, we glory in the full, free and universal salvation of Christ to all men.

"The rich, the poor, the great, the small; free salvation is offered to all." The psalmist says: "As the heaven is high above the earth, so great is his mercy towards them that fear him." The boundless extent of heaven's blue field is a faint emblem of redeeming love; of a full, free and universal redemption of Christ. The vast circular tent of the broad firmament encloses the whole race of fallen man. None can go beyond and outside of its blue and sapphire walls.

Wherever man may stray on the remote frontier and far-off corners of the earth, the deep blue heavens bend over him. So the boundless blue sky of free salvation offered to all by Christ, bends over the human race, beaming with the stars of promise and hope, seeming to say: "Free salvation is offered to all." As there is room in the broad ocean for all the ships of the world to freely float and never crowd each other, so there is free and ample room in the kingdom of Christ for all men. As all the armies of the world can freely wash, bathe and cleanse themselves in the ocean, so in the red sea of Christ's spilt blood, the world's vast population may freely wash and be purified as white as snow. Christ says: "*I am the light of the world.*" The candle is the light of a little room; the lamp is the light of the street; but the sun, standing on the high

arch of heaven says, "I am the light of the world." He fills the blue heavens above, full of light, and clothes the rolling seas, the earth, its hills, mountains, dales, fields and valleys, with the beautiful robe of its radiance. Who owns the sun? Everybody. He is made for the world. The smallest sprig of grass can look up and say, "Thou art my sun."

The spreading oaks, the blooming flowers, the ripening grain in a million fields, can look up and say: "Yes thou art my sun." The sun shines not for the few, but for the teeming millions of earth. So Christ is "the Light of the world." "He is the Sun of righteousness." The cross is the flaming orb of moral day spreading impartially the glorious light of *free* salvation from pole to pole. Its power changes the Winter of heathendom into the green and fruitful summer of Christian liberty and civilization. The Free Will Baptists teach that the atonement of Christ is free and universal in its extent—that it is broad enough to cover all the sins of all the children of Adam from beginning to the end of time. We teach that sacrifice of Christ deemed infinite value from the divinity of his person, and is therefore intrinsically sufficient to expiate the sins of the whole human race, and was really *so intended*.

This is Palmer, Randall, or Armenianism, and has always been the pride of the Free Will Baptists. "He tasted death for every man." "He gave himself a ransom for all." "He is a propitiation for the sins of the whole world." "I came not to judge the world, but to save the world." John 2:47. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3:17. "Look unto me, and be ye saved *all* the ends of the earth." Isa. 45:22. That all is not saved is no objection to the doctrine of free salvation.

It is suggested by a popular expositor that, "in material nature much goodness seems wasted." Rain and dew descend upon flinty rocks and sterile sands; floods of genial light come tiding gently down every morning from the sun on scenes where no human eye ever scanned or human foot has trod; sweet flowers bloom in rarest beauty, and emit their fragrance; beautiful trees rise in majesty, and throw away their rich clustering fruits on spots where, as yet, there has never been a man; wealth sufficient to enrich whole nations is buried beneath the mountains and seas, while millions are in want; medicine for half the ills of life is shut up in minerals and plants, while generations die without know-

ing the remedy which nature has provided. So it is with free salvation; it is no objection, therefore, to the full, free and universality of the atonement that all are not benefited by it. Its benefits one day will be universally enjoyed. There are men coming after us who shall live in these solitary wastes, enjoy the beauty, grandeur and the light which now seems wasted, appropriate the fruit, the wealth, the medicine, the beauty, the grandeur, which for ages have been of no avail. It will be even so with the death of Christ, free salvation covers the world like the rainbow that spans the mountain top. There are men coming after us that shall participate in the blessings of that atonement which generations have either ignorantly rejected or wickedly despised. Mary A Ford truthfully said: "Broad fields, uncultured and unclaimed, are waiting for the plow, of progress that shall make them bloom, a hundred years from now." I shall be in my eternal "home sweet home," safely bowing around the throne of full, free and universal salvation, a hundred years from now, yea for all eternity, eternity, eternity.

"Free will." By this is meant that man is free, and acts voluntarily; that he exercises volition; determines that he will or will not comply with the terms on which pardon, is offered.

Question. Is man free in turning to God, in choosing whom he will serve? Answer. Yes, man chooses, decides or determines whether he will serve God or not, for there can be no will unless it is a free will. There is no such thing in the human language as a forced, compelled, or bound will. No man is forced, compelled, or bound to go to Heaven. Hence nothing but free will's go to Heaven. Then why not be a free will and go to Heaven. Are men, who are not Christians in that deplorable condition because they cannot be Christians, or because they will not? Our position is, that they can but will not. Does man yield himself to be a servant of God? The apostle says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16.

Paul here plainly tells us man is free in turning to God, or is free in making his choice; uses his own *free will* in yielding himself to be a servant of Christ or a servant of the devil. In the clearest and most explicit terms the apostle says: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

Then if men are not Christians it is their fault. It is because *they will not* serve God. It is because they can, but will not be Christians, for Christ is, "not willing that they should perish, but that all should come to repentance." Now if you are a sinner it is your own fault. If you live a sinner it is your own fault. If you lift up your eyes in hell, it is your own fault, for Christ is "not willing that any should perish." The Lord, "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 11-12. Were they free? "His own received him not." But what of those who did receive him? "To them gave he power to become the sons of God, Yes, sinners, He will give you "power to become the sons of God," if you will freely accept him.

"Come sinners, the gospel feast;
Let every soul be Jesus' guest;
Ye need not one be left behind,
For God hath bidden all mankind.

Sent by my Lord, on you I call;
The invitation is to all;
Come, all the world! come, sinners thou!
All things in Christ are ready now.

Come, all ye souls by sin opprest,
Ye restless wand'ers after rest,
Ye poor and maimed, halt and blind,
In Christ a hearty welcome find.

My message, as from God receive;
Ye all may come to Christ and live:
O let his love your hearts constrain,
Nor suffer him to die in vain!

See him set forth before your eyes,
That precious bleeding sacrifice!
His offered benefits embrace,
And freely now be saved by grace."

He who denies the "free will" or "moral agency" of man, denies the whole revelation of God. We assert, fearless of contradiction, there is not a book, chapter, paragraph, verse, clause, line, word or letter in the Bible, but what holds man as a voluntary, responsible agent, praiseworthy, or blame-worthy, as his conduct is good or bad.

Our hearts are chilled when we think of the myriads of precious souls, who have been hurried into eternity by the wicked and cruel doctrine (if it can be called doctrine,) of partialism of God toward the human family.

O, that we had ten thousand men like P. P. Bliss, whose heart was so full of "free salvation" that he sang out in organ's sweetest melody:

"Whosoever heareth shout, shout the sound!
Send the blessed tidings all the world around;
Spread the joyful news wherever man is found:
Whosoever will may come."

Then he takes up the Chorus and spreads it out to the world from East to West; from pole to pole; from centre to circumference; from earth to heaven; from hill to hill; from sea to sea; from continent to continent; from heart to heart:

"Whosoever will, whosoever will,
Send the proclamation over vale and hill;
'Tis a loving Father calls the wand'rer home;
Whosoever will may come."

Then he sees the gates of heaven standing ajar inviting poor sinners to come, and he shouts:

"Whosoever cometh, need not delay.
Now the door is open, enter while you may;
Jesus is the true, the only living way:
Whosoever will may come.

Whosoever will the promise secure;
Whosoever will, forever must endure.
Whosoever will, 'tis life forever more:
Whosoever will may come."

The first thing, the first step is to come to Jesus. The sum and substance of all Scripture is that Jesus Christ wants to be the Savior of every one who desires Him to be his Savior.

Look at the Gospel figures; they all form a single picture of "free salvation." The word of God tells the sinner to "fly to the the stronghold."

"But," he says, "I have not strength to fly." Then says Christ: "As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name."

"Come unto me and I will give you rest." "And him that cometh to me," that is him that is coming or is making a motion to come, whether he feels I could help or not. Him that is coming "I will in no wise cast out."

But if you cannot come, then reach out your delicate hand like the man in the synagogue. If you say "I cannot reach it out," then, "Look unto me, and be ye saved." "Look to Jesus," as the children of Israel looked at the serpent which Moses lifted up in the wilderness. And the last word that Jesus Christ sent back after being on the throne fifty years—the last words before the curse is pronounced against any that shall add to, or take from the sacred oracles—against the Koran's and Joe Smith's Revelation—was "close the record." No; there is some-

thing else to come; the good wine at last. Malachi closes up the Old Testament calling for something afterwards. Jesus goes away and calls for the Spirit; and just before that seal is put on, the love of Jesus regales itself from the Throne, "FREE FOR ALL." "The Spirit saith come," in those whispering of conscience that are heard in every man. "The Bride, the Church, the EKKLESIA I have planted upon earth, says to every man, "Come to Christ and live.

That is what the church is on earth for. But some poor sinner where there is no church, may not hear the invitation. Then, "let him that heareth say come." The private member of the church, man, woman or child, can say "come." To whoever has the love of God in his heart, God says, "I will make you a missionary, say come." If any one asks your authority for preaching the Gospel just take that text, "Let him that heareth say come.

Is not that wide enough? No! Some poor sinner may say: "No Christian invited me to come. Shall, therefore, that poor soul be lost? No. "Write, let him that is athirst come." Come to the waters of life.

Now the door of "free salvation" is wide enough. No! not yet. Some simple soul says: "I am thirsty enough, but it don't say me."

Therefore, says the love of Jesus, in the last of the Gospel that ever came from God and from heaven, put in the widest language the thought of man can conceive—"WHOSOEVER WILL, let him take of the Water of life freely," and that means any sinner that will come.

"Whosoever will." At the mention of these words the universe thrills with Joy. Good tidings, let them ring from pole to pole—let them be loudly proclaimed from every pulpit, published from every press; let every Christian blaze them abroad; let every Missionary fly with them to heathen lands; let all the ends of the earth hear the joyful sound, "Whosoever will." None are forbidden to taste "the water of life."

The vilest sinner may come to the "water" and drink, and live forever.

O sinner, come and taste the Joy of a full, free and universal salvation offered to all."

III.—AS TO PERSEVERANCE.

There is no question but that all Christians should persevere to the end. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. The crown is only promised to the faithful. Should you faint by the way, the crown will not be yours.

Adam Clarke in his commentary on the scrip-

ture says, confess Christ to the last, and at all hazards: and thou shalt have a crown of life; thou shalt be crowned with life; have an eternal happy existence, though thou suffer a temporal death. It is said of Polycarp, that when brought before the judge, and commanded to adjure and blaspheme Christ, he firmly answered, "Eighty and six years have I served Him, and He never did me a wrong; how then can I blaspheme my King, who hath saved me?" He was then adjudged to the flames, and suffered cheerfully for Christ, his Lord and Master."

But so many have turned back, that the poet says:

"Not far, not far, from the kingdom,
There is only a little space,
Yet, you may be forever
Shut out from your heavenly place."

"But I do not believe that men can fall from grace," says one. That may be. Men do not believe many things that are nevertheless true, in some instances. What say the Scriptures? "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of the good word of God, and, the powers of the world to come, if they shall fall away, to renew them again unto repentance;

seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6.

O, the fearful possibility of falling away from the grace of God. Certainly none but Christians, saints, those in Christ, in grace, have tasted the good word of God or the power of the world to come. Yet Paul speaks of such, and of their *falling away*, as well as the impossibility of renewing them again to repentance. The original Greek reads thus, "Have fallen away." This expresses past time. Hear the apostles again; "If we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin." Heb. 10:26. Surely none but saints ever received the knowledge of the truth, and if such sin wilfully, there remains no more sacrifice for sin. This shows that saints may sin, and that too, so greatly as to lose their interests in the only sin-offering—the Lord from heaven. The theory that man can not fall from grace is clearly contradicted and refuted by the closing words of the Book of God: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." Rev. 22:19. Certainly none but saints ever had a

part in the book of life, and in the holy city and most indisputably, if a man has his part taken out of the book of life, and out of the holy city, he is fallen and undone forever.

Paul even watched himself to keep from falling away. He says: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be cast-away." 1 Cor. 9:27. Paul was a chosen vessel of God to preach the gospel, and while he warned others of the impending danger, he watched himself. "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." 1 Cor. 10:8. These were all the children of God for Paul says: "And did all drink the same spiritual drink: (for they drank of that spiritual rock that followed them: and that rock was Christ)" verse 4.

The children of Israel sinned against God, "and fell in one day three and twenty thousand."

"Wherefore let him that thinketh he standeth take heed lest he fall." verse 12. There is danger of falling even when you think everything is well. Let him who most confidently standeth; him who has the fullest conviction in his own consciousness that his heart is right with God, and that his mind is right in the truth. take

heed lest he fall from his faith and from the state of holliness and purity in which the grace of God has placed him. In a state of probation, every thing may change; while we are in this life, we may *stand or fall*: our standing in the faith depends on our union with God; and that depends on our watching unto prayer, and continuing to possess that faith that worketh by love. The brightest saints under heaven can stand no longer than he depends upon God, and continues in the obedience of faith. He that ceases to do so, will fall into sin, and get a darkened understanding and a hardened heart: and he may continue in this state till God comes to take away his soul. Therefore, let him who most assuredly standeth, take heed lest he fall; not only partially, but finally.

Again, Paul says: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1. Seeing the Israelites lost the rest of Canaan, through disobedience and unbelief, let us be afraid lest we come short of the heavenly rest, through the same cause. "And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by trans-

gression fell, that he might go to his own place." Acts 1:24-25. If, then, one of the elect, one of the chosen, one given to Christ, "by transgression fell and was lost" from that to which he was elected, and another one of the elect had to labor to keep his body in subjection, lest having preached the gospel to others, he himself should be a castaway," it would be well for the others, even if they could prove that they are elected, not to rely too confidently on their election to save them. They, too,, might *fall by transgression* and be lost.

But hear the apostle once more: "For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is becoming of none effect to you, whosoever of you are justified by the law; *You are fallen from Grace.*" Gal. 5:3-4. Here is an end to the controversy—a final settlement of the question. Saul the first anointed king over Israel disobeyed God. "Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments." 1 Sam. 15: 10-11.

Does this sound like "once in grace always in grace," when God himself says Saul, "turned back from following me " "Let God be true, and

every man a liar." "And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62. Again the Savior says: "Remember Lot's wife." Luke 17:31. Why remember her? Because she looked back. "Yes but," says one, the Saviour said: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand." John 10:27-28. Christ did not say: "You cannot pluck yourself out," but He did say: "No man is able to pluck them out of my Father's hand." verse 29.

If our enemies could pluck us out of the Father's hand, none of his children would get to heaven. We should not watch our enemies, but ourselves, they can't make us fall, but we can fall and be lost.

We will notice one more passage of Scripture always quoted by those who believe in "once in grace, always in grace." "Who shall separate us from the love of Christ?" The answer is, nothing, for Christ will love us even though we have turned back, "for God is love." The young lawyer turned back, and; "Jesus beholding him, loved him." Mark 9:21.

So Paul says: "For I am persuaded that

neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39. After Paul had made this great enumeration, unfortunately for the predestinarians, he did not say: "Neither can you separate yourself."

The Rev. Dr. A. D. Williams says: "There is no question but that only those who persevere to the end will be saved. But there is a question whether all converted persons certainly will persevere to the end. Calvinists affirmed this. Free Will Baptists affirm there is a danger, and so a possibility, of falling away, and being lost, and that every Christian should be on his guard against it."

It is so obvious that some who present every outward evidence of being Christians, only run well for a season, and finally fall away and so continue to the end, that Calvinists resort to the expedient of denying that they ever were Christians at all. But this, clearly, is affirming what they do not know, and what, from the nature of the case, they cannot know. They have no more reason or evidence that they were not Christians than others have that they were.

Neither is knowing absolutely only to God. But those who believe they were have this clear advantage. The Master says, Matt. 7:16, "By their fruits ye shall know them;" and, in many such cases of after apostasy, there were as many and as evident fruits of the Christian life, as are presented in any case. It is obviously a very desperate case, that needs resort to so doubtful and weak an expedient as this.

It is manifested, also, that if Christians cannot fall away, then they are deprived after their conversion of the freedom and free moral agency they had before their conversion. If they cannot sin, even unto death, after conversion, then God makes slaves of them, and there can be no moral responsibility for their actions—they cannot thenceforth be judged at the Judgement according to their deeds, for the plain reason that they have no deeds of their own. They don't do them. It is the compelling power that shuts them up to only one line of action—that compels them, so to speak, to go to heaven, if not contrary to their will, at least without their will.

And why should God do to man after his conversion what he did not do before. Then he respected man's freedom, and would not overbear it, even to save his soul. Why shall he not equally respect it after conversion? Why not allow him the same freedom still?

And, if he has it still, then, in the exercise of it, he may apostatize and go to hell. It is evident, too, that the angels have this freedom. They are not compelled to stay in heaven; for some of them have not kept their first estate, and have fallen from grace. Then why not we, while we remain amid the temptation of this wicked world?

As, in accepting or rejecting salvation men are conscious of freedom, so under the experience of the Christian life, men are equally conscious of freedom to prurme or turn back again. This consciousness of freedom is as good and as conclusive in the latter case as in the former, and is absolutely conclusive in both. It is a testimony that cannot be gainsayed. We *must* bow to it in fact, whether we do in theory or not.

On the Calvinistic theory that we had no freedom before our conversion, there is no reason to suppose that we have after it. If fatalism is true before conversion, it probably is after, and "once in grace, always in grace" a true doctrine. But, if freedom and not fatalism, is true before conversion, there is no reason to believe in fatalism after it. So, this doctrine is a part of Calvinism, and must stand or fall with it. A Calvinist cannot consistently believe in the possibility of falling from grace. But a believer in

Freewill, cannot consistently believe in "once in grace always in grace."

And so the Bible is full of exhortations and warnings to the child of God. "Hold fast!" says the Revelator to each of the seven churches. Why waste words in such an exhortation, if he will hold fast anyway? "Lest I come and remove your candlestick out of its place!" Why such a threat, if there is a certainty that no occasion for its exercise will ever arise? Paul was afraid that after having preached to others, he himself should be a castaway. 1 Cor. 9:27. Why so foolish, Paul, as to cherish such fears, if it were certain that you never would become one? But Paul evidently did not believe in any such certainty. So, again, he reasons, Rom. 11: 21, "If God spared not the natural branches, (of the true vine,) take heed lest he spare not thee!" Calvinists interpret this of the Jewish nation, not of individuals. But verse 17 says, "If some of the branches (they once belonged to the vine,) be broken off, and . . . thou be grafted in among them." So it was "*some* of them," and so individuals, and not a whole nation. Ah, Paul, you were evidently not a Calvinist—often as you have been quoted on that side. You evidently believe "*some*" actually had fallen from grace—were broken off the true vine.

The Master also says, John 17:12, "Those thou (the Father) gavest me, I have lost none, save the son of perdition." This probably refers to the twelve disciples and Judas. Of the twelve, he had lost but one—perhaps about the proportion of real apostates among his people. But, whosoever it was, it was one whom the Father had given him and he had "lost." This does not look much as though Jesus himself believed in "Once in grace, always in grace."

And so we might go on, with passage after passage. The Bible is full of them; and if this "Once in grace, always in grace" doctrine is true the Bible is full of exhortations that are a blind and have no meaning, of fears where there is no danger, and of warning where the thing warned against has no existence. We do not believe in any such kind of a Bible."

V.—AS TO LAYING ON OF HANDS.

This has almost universally been practiced by all denominations for nearly nineteen hundred years.

The various Baptist leaders all practiced it until a few years ago.

The Free-Will Baptists practice it yet, but we have never made it a test of fellowship or a bar from Communion table like many of our Baptist

brethren. We practice it because it was practiced by the Apostles and all the early Christians; and, also, their immediate followers down to the present day. See Acts 8:14-25; Acts 6:6; Acts 19:6; Acts 13: 3; 1 Tim. 4:14; 2 Tim. 1:16; Heb. 6: 1-2. For Historical references, see D. B. Montgomery's History, Vol. 1 and 2. Orchard's Baptist History, Vol. 1 and 2. Taylor's History of the General Baptists, Vol. 1; Benedicts History, Vol. 1; Wood's History of the General Baptists, Vol. 1. and Joseph Belcher's History, Vol. 1. ect. ect.

VI.—AS TO BAPTISM.

“That Christian Baptism is water baptism is beyond question, from the fact that in the Great Commission Jesus, among other things, commanded his disciples to baptize; and, as they cannot administer a spiritual baptism, the only other kind suggested, it must therefore of necessity be a water baptism.

This water baptism is a declaratory or representative ordinance. Connecting Christ's death and burial, as the procuring cause of salvation, and his resurrection as the pledge and assurance of a future felicity, with our personal experience, it represents or declares our death and burial to the world, and resurrection to “newness of life”

in Christ Jesus. And, as it is not fitting to declare that which does not exist, so one needs to be dead indeed unto the world and resurrected to a new life in God, by the new birth, before representing these things in the "figure" of baptism.

Hence, Free Will Baptists believe only in the immersion of believers, in the name of the Father, Son, and Holy Ghost—no unbelievers, and so no infants, and no sprinkling, as it does not represent either death, burial, or resurrection. To us baptism represents Death, to the world, with burial as an attendant circumstance, and life in God, by a new birth, with the resurrection from the death of sin as a glorious circumstance. Sprinkling comes about as far short of such a grand significance as anything can, and robs baptism of its glory and power.

Carrying these two things of believing and of immersion as baptism along together, we advance to the reasons "Why!"

1. The Common Sense Argument.

By universal consent, immersion is a valid form or mode of baptism. There is no question about that. If one is immersed, there can be no after question, so far as mode is concerned, but that he has been properly baptized. Nobody

denies it; But, concerning all other so-called modes, there is serious question. One half the Christian world, more or less, including the Greek church and men of the greatest ability, the most eminent piety, the most profound scholarship, and the deepest research, unite in declaring that sprinkling and other similar modes are not baptism at all, so that one who has not been immersed has not been baptized at all.

The same also is true of the baptism of believers. Everybody admits they are proper subjects. Nobody denies it; nobody can deny it. But the so-called baptism of infants, or any non-believers, is denied to be a proper baptism by half the best authorities of the Christian world. There is dispute about it. It is a matter of the most serious doubt whether it is not a counterfeit, and not a genuine coin at all.

Now what does common sense say in cases like this? If you were buying a farm, and found two, otherwise alike, but one with an unquestioned title and the other with a serious cloud upon it—which would you take? Is there a sane man anywhere that would take one half the experts pronounce counterfeit, instead of one they all declare to be genuine? Not one—of course.

Immersion is the unquestioned title—sprinkling the seriously clouded one. Immersion is the

coin that all pronounce genuine—sprinkling is pronounced counterfeit by half the experts. Now shall we not exercise the same common sense in religion that is so commendable and so universally practised in ordinary matters?

A word as to what those should do, who unfortunately have been sprinkled, or baptized before conversion. If you had already in hand a farm with a clouded title, and found a ready means of clearing that title, what would you do? Where is the man that would hesitate or wait? Any one, every one, would hasten with all possible dispatch to clear that title—would he not? Now, such a one can clear his title to baptism, by simply being immersed after conversion. Should he not do it? If he does not do this, he must either go through life thoughtless and indifferent, as to whether he has really obeyed the Master, as most Pedobaptists probably do—perhaps to meet a great surprise at the Judgement—or else he will constantly be harassed with perplexity and doubt as to whether he has kept the Lord's commandment. We submit that it is better to settle all this doubt, when it can so easily be done.

It is thus clear that if Christians would exercise the same common sense in religion that they do in business and worldly matters, they would all be Baptists—they couldn't help it.

2. *The Historical Argument.*

There is no fact in an equally ancient history more fully attested and established than that immersion was the mode of baptism in the early primitive church. There is no prominent church historian that denies it, or does not admit it. All the leading ones—Mosheim, Neander, Guericke, Bunsen, Schaff, and others—unequivocally declare it. Listen to some of them.

Mosheim:—"The sacrament of baptism was administered in this (first) century by the immersion of the whole body."

Neander says:—"There can be no doubt whatever that in the primitive times it (baptism) was performed by immersion."—Letter to Judd.

Church Historian Guericke says:—"Baptism was originally administered by immersion."

Chevalier Bunsen, the most learned man of his age, says:—"In the east, people adhered to immersion. The western church, under the guidance of Rome, abolished immersion and adopted sprinkling in its stead."—Signs of the Times.

Dr. Philip Schaff says:—"Immersion, and not sprinkling, was unquestionably the original, normal form."—Hist. Ch.

Conybear and Howson say:—"It is needless to add that baptism (in Paul's time) was administered by immersion."—Life and Epistle of Paul.

The learned scholar Venema says:—"It is without controversy that baptism in the primitive church was administered by immersion into water, and not by sprinkling."—Hist. Ecc'le.

The great scholars of the church, both ancient and modern, also declare and testify the same thing. Hear some of the leading ones of them.

Calvin—"It is certain that immersion was the practice of the primitive church."—Inst. C. XV.

Luther wrote to the Wittenburg divines:—"That this sprinkling was an abuse which ought to be corrected."—Dr. Du Veil, on Acts.

The celebrated Vossius says:—"That John the Baptist and the apostles immersed persons whom they baptized there is no doubt."—Disp. de Bapt.

The learned Salmasius says:—"The ancients did not baptize otherwise than by immersion."

Bishop Heber, in life of Jeremy Taylor:—"He evidently regretted, as Wesley afterwards did, the discontinuance of the practice of immersion.

Dean Stanley says:—"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion."—East Ch. p. 45.

Wesley says:—"Mary Welch was baptized according to the custom of the first church, by immersion.—Journal, p. 11.

Bretschneider says:—"The apostolic church baptized only by immersion."—Theol. Vol. 1. p. 684.

Dr. Moses Stuart says:—"It is' says Augusti, 'a thing made out, namely, the ancient practice of immersion.' I know of no one usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man, who examines the subject, to deny this."—On Bap. p. 359.

Archbishop Tillotson says:—"Anciently those who were baptized were immersed and buried in water."—Works Vol. 1, Sermon 7.

Lingard, (Roman Catholic,) says:—"The sacrament of baptism was in the first institution conferred by immersion."—Theol.

Winer, (author of the standard work on New Testament Greek,) says:—"In the apostolic age, baptism was by immersion."—Lect. on Archeol.

Bishop Taylor, (of the English Church,) says:—"The custom of the ancient churches was not sprinkling, but immersion."—Ductor Dubb.

Dr. Lange:—"Baptism, in the apostolic age, was a proper baptism, the immersion of the whole body in water."—Inf. Bap.

And there is not a single authority that testifies to the contrary—not one that declares sprinkling, or anything else than immersion, to

be the mode of the early church. The first mention of sprinkling is a century and a half after Christ, and then as an exceptional and unusual thing—as Luther says, “an abuse.”

It is as clear as anything can be made from ancient history that the early Christians were Baptists. There was not, for a long time, any dispute or discussions about it. It was a thing everywhere taken for granted. And this is a pretty conclusive reason why we also should be Baptists—and so we are.

3.—*The Philological Argument.*

Baptize and Baptism are the English form of two Greek words, *Baptizo* and *Baptismos*, that have been transferred to our English Bible without translation, thus compelling us to hunt out the meaning in the Greek, in order to understand them. *Why?* may perhaps be answered by the fact that the translators were Pedobaptist; for, had their meaning been in harmony with the translators practice of sprinkling, they would undoubtedly have been translated, instead of covering up the meaning by transferring. The result, however, has been a very thorough investigation of these words, from various points of view, until probably all has been learned about them that can be. Fortunately a very

general unanimity has been reached by all authorities in Greek. Concerning *Baptizo*, the important word, that carries the meaning of the other with it, the following facts are established.

1. It is the strongest word in Greek language to express the idea of immersion.

2. It expresses that idea as strongly in the Greek as immersion itself does in English.

3. Its literal and primitive meaning, as given by all accepted lexicographers, is "to dip, to plunge, to immerse."

4. No lexicographer gives sprinkle or pour as one of these meanings. Liddell and Scott, in their first edition, gave sprinkle as a remote secondary meaning. But the dissent of Greek scholars was so strong, that they omitted it from all subsequent editions.

5. No instance has yet been found in all Greek literature of any other literal meaning than as above, "to dip, to plunge, to immerse."

6. All figurative or secondary meanings ever found—and there are not many—derive their beauty and force from an underlying idea immersion.

7. While there are various other Greek words, to express various other applications of water, such as *raino* and *rantizo*, to sprinkle, *luo* and *abluo*, to wash *cheo* and *ekcheo*, to pour, &c.,

the Bible, while using them in other connections, never once uses any of them in connection with the ordinance of baptism—using always and only *baptizo*.

The philological meaning and force of the word is therefore plainly on the side of Baptists; and the further fact that this strongest of all Greek words to express the idea of immersion is invariably selected to the exclusion of the others to indicate the ordinance, is also very significantly in their favor. We cannot harmonize sprinkling with such a use of such a word.

4. *The Bible Argument.*

A. As to the Subjects. In the Great commission, as given by Matthew, 28: 16, the Master says:—"Go ye therefore and teach all nations, baptizing them"—clearly showing they were to be taught and then baptized. Mark's version, 16: 16, makes it plainer still—"He that *believeth* and is baptized shall be saved." The believing is to be the first thing, "and" then they are to be baptized.

The next mention of the subject is at Pentecost. They who were "pricked in the heart," as the first step, asked what farther they should do. Peter answers, Acts 2: 38,—"*Repent and be baptized.*" Repent first, "and" be baptized afterwards. But repentance implies belief, or faith

—no one *can* repent unless he believes—so this includes the “believing” of the Commission. To make the matter plainer still, Luke, Acts 2: 41, tells who actually were baptized according to Peter’s answer, namely, “They that gladly received the word,” that is “believers,” “were baptized”—plainly implying that no others were.

The next mention of the matter is Philip at Samaria, Acts 8: 12, where it is said, “When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.” Clearly all of these “believed” first, and were baptized afterwards. A little farther on, Acts 8: 37, where the eunuch asks baptism, Philip says:—“If thou believest with all thy heart, thou mayest.” clearly implying that if he did not believe, even with all his heart, he should not.

Then comes the case of Paul, evidently a believer before his baptism. The case of Cornelius follows. Peter says, Acts 10:46,—“Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we”—implying that if they had *not* received the Holy Ghost, baptism should have been forbidden.

Now these are all cases recorded for some seven

years after the crucifixion. In every one, "believing" was required, and exercised, before baptism. Not a child, who cannot believe, was baptized, or could have been baptized under any instructions thus far given—only "believers," and of course adult enough to believe.

Now comes some cases of household baptism. The first is that of Lydia, Acts 16:15. She "was baptized and her household." To make this support infant baptism, four things must be assumed, for which there is not the slightest shred of proof:—First, that Lydia was a married woman; second, that she had children; third, that some of her children were infants; and fourth, that they were with her. If any one of these unsupported assumptions is not true, this case affords no proof of infant baptism. Baptists are not required to prove there were no infants. It is necessary for Pedobaptists to prove there were, before the case can do them any good. They know and admit that they cannot prove any single one of the assumptions.

But let us see what are the facts. First, Lydia is "a seller of purple," on her own account, and so, according to the custom of that age, she almost certainly could not have been a married woman. Then, she is at Phillippi, while her home is at Thyatira, several hundreds of miles

distant, so that if she had any infant children, they could hardly have been with her. Finally, as if to make the thing sure, her household, Acts 16:40, are called "brethren," and so could not have contained infants. Not a bit of proof, or argument, or of comfort in this case, therefore, for believers in infant, *un*-believing baptism, but virtually conclusive proof against it.

The next case, is that of the Phillipian jailor, Acts 16:33. This is soon disposed of, since it is first said, that Paul and Silas "spake unto him the word of the Lord, and to all that were in his house." They were therefore all old enough to be intelligently preached to. And then, to clinch the matter, it is added, v. 43, that he believed "in God, *with all his house.*" So, then, beyond question, there were none in his house too young to believe.

There are two more cases mentioned in Acts. The first is, 18: 8, that of Crispus, who "believed on the Lord with all his house," also—no infants there—"and many of the Corinthians haering believed, and were baptized—believing first and baptized afterwards. No infants there, either. This includes the "household of Stephanas," whom Paul baptized at this time; so they, also, were manifestly all "believers." The case of the Ephesians is equally clear, Acts 19: 1-6. They

evidently were all adults,—“disciples.” Not an infant there.

This brings the Bible history of baptism down to A. D. 63, and not a case of infant baptism mentioned. More than this. Facts are stated which render it virtually certain no infants were baptized. Even the household of Stephanas are described, 1 Cor. 26: 15, as converts; “first fruits,” and as “addicted to the ministry of the saints,” and so could not be infants.

In the epistles, the case is not different. Paul says, Rom. 6: 3-6. So many of us as were baptized unto Jesus Christ were baptized into his death, * * that like as Christ was raised from the dead * * even so we also should walk in newness of life. * * Our old man is crucified with him.” Infants cannot walk in newness of life, or have the “old man crucified with him.” In Gal. 3: 27, he says:—As many of us as have been baptized into Christ have put on Christ.” Infants cannot “put on Christ,” so there were no baptized infants among “us.” In Col. 2: 13, he says:—“Buried with him in baptism, wherein ye are risen with him, through the faith of the operation (power) of God.” Infants cannot be “risen with him,” (to newness of life,) “through faith;” so no infants there. Peter says, 1 Peter 3: 21, that baptism is “the answer of a good conscience”—another thing impossible for infants.

So then infants are not to be baptized, because there is neither command nor example for it in all the Scriptures, because the Scriptures show none were baptized, and because it cannot be done without violating the Great Commission, to *believe*, and then be baptized.

B. As to Mode.—The Historical and Philological Arguments. and incidentally the preceding part of this Argument, virtually settle the Bible Mode of Baptism. But there are other things that may be adduced.

(1) The Bible allusions to “water,” “much water,” etc, are exactly in harmony with the idea of immersion, but entirely out of harmony with that of sprinkling. Philip and the Eunuch came to “a certain water,, Acts 8; 36, evidently a stream or pond, and not a mere cupful, or enough for sprinkling. Again, John 3; 23, “And John, also, was baptizing in Ænon, near to Salim, because there was much water there”—the “much water” obviously being important to the “baptizing.”

(2.) The Bible calls Baptism a “burial,” a “planting” and a “resurrection.” Paul says, Col. 2; 12, “Buried with him in baptism.” Romans 6;4, has it, “Therefore we are buried with him in baptism, that like as Christ was raised up from the dead . . . even so we

also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"—Paul here using all three of the figures. Peter also says, 1 Pet. 3; 21, "The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ." Now these passages not only fit immersion better than sprinkling, but no ingenuity of man can make sprinkling represent a death, burial and resurrection, or a planting; but immersion just exactly does it.

(3.) The Bible descriptions of "going down into the water" and coming up out of the water," Acts 8; 38, 39, Mat. 3; 16, are what one would do in immersion—never for sprinkling. Did any one ever hear of a sprinkler, or rantizer, doing it? It is true that the Greeks had fewer prepositions than we, and so used them for more purposes. But it is also true that the first and leading meaning of *eis* is into, and of *ek* is out of; and it is a standard principle of interpretation that a word is to be taken in its primary meaning, unless there is something in the context to prevent it—as there is not here. Besides, who ever heard of a rantizer going "down to," or of "coming up from" the water to sprinkle—any more than going "down into" or "coming up out of" the

water. The one is really as inconsistent with their practices as the other.

Now, here is a mass of the most conclusive evidence in favor of the immersion of believers, as the only baptism, such as would convince any honest, thoughtful mind on any other subject, and will also on this, where the mind is not first warped by prejudice or preconceived notions. There are few subjects so clear as this.

VII.—AS TO COMMUNION.

The Lord's Supper, commonly called the Communion, is a Commemorative or Memorial Ordinance, "in remembrance" of Christ, "to discern the Lord's body," and "show forth his death, till he come"—that is, to be continued till he come. These three statements are all the Bible gives us as to its object, and comprehend two things; First, That we have a spiritual experience that discerns the Lord's body as broken for us and his blood as shed for us, and that so we are his children; and, Secondly, That we "show forth" outwardly to the world Christ's body and blood, in the atonement, as the only hope of lost sinners. Incidentally, it exhibits our great love for Him who died for us; in that we gather together from time to time, especially to remember Him, and to show forth his Death to secure our Life.

As these are the only tests given by the Master, and as all Christians can comply with them, therefore Free Will Baptists believe in Free Communion. That is, that all of God's real children—and no others—who have an opportunity, should commune together in "The Lord's Supper," irrespective of any differences about baptism, or anything else, where such differences do not destroy the real Communion with God, of which this Communion is but the outward symbol. They thus believe, both because the arguments for close communion are unsatisfactory, insufficient and inconsistent, and because there are the best of reasons for such Free Communion.

Close communion rests only upon inference. Confessedly there is nowhere a "Thus saith the Lord" for it. If there were, that would settle the matter. But there are none. No such authority is found anywhere in the Bible. Close Baptists rightly insist that sprinkling and infant baptism shall not be accepted on the strength of "inference." They demand a "Thus saith the Lord;" and because no such can be produced they very properly rejected them. But with the strangest and grossest inconsistency, close communion baptists turn right about and adopt restricted communion on "inference" alone, just as unable to furnish a "Thus saith the Lord"

for their close communion as the Pedobaptists are for their sprinkling and infant baptism. If these may not be accepted on the strength of "inference," neither shou'd close communion. Free Will Baptists are therefore both more consistent and more "baptistic" in refusing to accept an ordinance on "inference" alone.

Close baptists, too, object to Pedobaptism because an unprejudiced reading of the Bible, especially in connection with the experience of the Christian life, does not lead to a belief in sprinkling or infant baptism, but to immersion, and that of believers only. Converts, with only the Bible in their hands and religion in their hearts, without indoctrination or influence from Pedobaptist sources, are invariably baptists. Without such outside teaching or influence, they would never think of sprinkling as baptism. But in like manner, with the Bible in their hands and religion in their hearts, without indoctrination or influence from *close communion* sources, they would as invariably be free communion baptists. Close communion preachers, as they frequently admit, have more trouble in indoctrinating converts into close communion than with all other subjects put together, and quite as much as Pedobaptists do in indoctrinating into Pedobaptism. Then, again, they are neither consist-

ent nor baptistic, or they would believe concerning communion what they preach concerning baptism. Their close communion in this respect stands on the same flimsy foundation as the sprinkling and infant baptism of the Pedobaptists. Both find their support outside the Bible and on inference. In this, also, the Free Will Baptists are both more consistent and more baptistic than the close communionists.

Communion is "The Lord's Supper," and its table is His table. It follows, therefore, that all the Lord's children have alike a right to their common Father's table, and that no one of his children has any right to exclude any other one of them from it. What would be thought of one brother who should assume to himself to say that the rest of the brothers and sisters, or any one of them, should not have a place at the father's table? What, too, if he should say—"To be sure, father hasn't *said* that you may not eat at his table; but, as you do not understand one of his commands as I do, I therefore *infer* that he don't want you here, and so I proceed to drive you away." Obviously, he has no more right to drive the other away than the other has to drive him away; and, just as obviously, neither has a right to drive the other away. Both have alike a right there, and the

attempt of one to drive the other away is a usurpation of the prerogatives of the father.

Close communion baptists—except the “Land-markers”—admit that other denominations are Christians, children alike of a common father—that in spite of any errors or mistakes about baptism, or anything else, they are still accepted children of the Father. *He* has issued no “Thus saith the Lord” against their coming to His table. He communes with them, precisely as with close communionists. In fact, he undoubtedly maintains a closer communion with some of them, on account of their greater nearness to Him, than he does with some less faithful close communionists. What right, therefore, has a close communionist to exclude his brother, who may even be living closer to the Father than himself?—what right to *infer* the Father’s will to be in one direction, when the Father’s conduct is in the other—to refuse the symbol when the father confessedly bestows the fact symbolized.

The Communion, too, is a symbol of the Lord’s death, so that in observing it Paul says we “show forth the Lord’s death.” So then, if we have partaken of that death, and are thus dead to the world and alive unto God, who shall deny that we are qualified to “show forth”

his death in the symbol of it? Such possession of the fact symbolized is the best possible, and the only proper, qualification for showing it forth in its symbol. By universal consent, even of close communionists, all Christians, Pedobaptists as well as Baptists, have his death manifested in them, and are thus dead to the world and alive unto God, in spite of errors and mistakes concerning baptism and various other things equally important. Who then can rightfully forbid them to shew it forth by the acknowledged symbol? Nay, is it not their bounden duty thus to do? and do not those who forbid them forbid them to obey God?

Free Communion does not rest on "inference." It has a "Thus saith the Lord," behind it. Said the Master to all the disciples that were present at its institution—and they were representatives of all his children, then and in coming time—"Drink ye *all* of it." Here is a positive command. They were by no means all equal in their perceptions of the Gospel, nor in fidelity to it." But they were nevertheless "all" commanded to observe the Supper. It is not even certain that all had been baptized, or, if they had, with anything more than John's Baptism, which Paul did not regard as sufficient for certain disciples at Ephesus.

But, if they had, they certainly had other mis-conceptions and imperfections quite as great as a mistake as to the *form* of baptism, while the state of the heart and intent of the mind are all right.

We cannot go amiss to commune with those who commune with God. God can never condemn us for taking to the Communion those he takes to the communion of the Spirit here and will finally take to the communion of heaven above. He can only commend us if we follow His own example, and will be likely to condemn us if we "hurt the oil and the wine," by refusing to recognize those He owns and to commune with those He takes to His own fellowship and love."—A. D. Williams.

"The Lord's Supper is the third issue to be considered, as between Free and other liberal Baptists on the one hand, and the Baptists holding to close communion on the other hand. Not long after the Free Baptists took their rise this issue arose. The close Baptists limited the Supper to themselves. Randall and his people, true to their liberal instincts, declared for the right of all God's people to partake at the Supper of their common Lord. This issue abides to our day, and is one of the most sensitive among Christians. Special care should be taken to un-

derstand and state the issue. It is largely misunderstood on both sides. Calvinistic Baptists emphasize the orderly antecedence of baptism to the Supper as the ground of restricted communion. Liberal Baptist writers have almost uniformly so understood it also, and have hence fallen into denial of such antecedence as necessary to the support of liberal communion.

It will appear that the real issue lies not here, and that the said advocates of open communion have placed themselves at needless and fatal disadvantage. Observe carefully the following several points:—

1. Calvinistic Baptists refuse to commune with liberal Baptists no less than with Pedobaptists. But liberal Baptists have been baptized, and their baptism acknowledged valid by Calvinistic Baptists. Calvinistic Baptists refuse to commune with immersed members of Pedobaptist churches. There are several close communion Baptist sects, and they do not commune with each other. It is clear, hence, that the mere antecedence of baptism to the Supper is not the ground of close communion.

2. Calvinistic Baptists hold that not only baptism, but membership with a Baptist church must equally precede participation in the Supper. Here is something other than the mere an-

tedence of baptism,—another issue altogether. But liberal Baptist churches have met both these conditions, and are still denied partaking the Supper with Calvinistic Baptists.

3. Calvinistic Baptists hold that liberal Baptists, communing with Pedobaptists, do thereby give sanction to Pedobaptism, and that if Calvinistic Baptists commune with liberal Baptists they thereby indorse liberal communion, and indirectly give sanction also to Pedobaptism. Here, it will be seen, is a third issue and wholly different from the preceding. It makes the Lord's Supper to be an act of fellowship and endorsement so much and in such sense as that persons communing together thereby endorse each others different beliefs and practices. But, is Pedobaptism the only error? or the only error out of the many which intercommunion would sanction? Is intercommunion the only way in which Baptists can give sanction to Pedobaptism? Do not Calvinistic Baptists differ among themselves, and so widely in many cases that one would not be justified in endorsing the beliefs and practices of the other? Do they not often co-operate with, and fellowship Pedobaptists as freely as do liberal Baptists, excepting in the matter of the Supper? The fact is, participation together at the Lord's Supper does not

involve any such mutual sanction. A kind and degree of fellowship are indeed implied, expressed even, but so also and no less by co-operation in Christian work, in preaching, prayer, song, etc.

4. The real logical ground of restricted communion lies here,—Calvinistic Baptists do hold that theirs are the only really valid and orderly churches. It will be seen that I do not put this too strongly: A worthy editor of the Baptists, in answer to inquiries, writes me: "Many of our brethren hold that Baptist churches alone are churches; and this, I suppose, is the logical conclusion from what we hold as to the constitution of a New Testament church." Calvinistic Baptists hold that the Supper is an exclusively church rite. It follows most logically that the Supper should be limited to the said Baptist churches.

This fact is reluctantly stated here. Many of them do not say so, do not believe it, as many of them do not hold to close communion, and submit to it only in deference to their brethren. But the old-school Baptists openly avow it, and re-baptize and re-ordain members and preachers joining them from other bodies, Baptist even. Some examples of the kind, particularly of re-ordination, have occurred in the larger body. The latter do hold, nevertheless, that their

churches are so exclusively valid and orderly as that they cannot lawfully recognize other religious organizations as sufficiently valid to admit of intercommunion, or to admit of an exchange of church letters commending persons passing from one to the other, and as a rule they do not extend such courtesies. I repeat, this exclusiveness is reluctantly recorded here. It will not be disputed, however, by any who know the facts in the case. Of course, if other bodies were considered as equally valid, orderly, worthy churches, no such exclusiveness could be justified. They would have common and equal rights, and deserve equal recognition.

Upon the two propositions,—the Supper an exclusively church rite, and Calvinistic Baptist the only valid, orderly churches, restricted communion follows most legitimately. But here liberal Baptists demur, and have right to. Their churches possess all the elements of validity which Calvinistic Baptists can claim. Not a church in good standing of liberal Baptists but would be received to fellowship in any Calvinistic Baptist Association, by adopting restricted, as opposed to open, communion.

The argument for close communion from the antecedence of baptism is not properly stated by Calvinistic Baptists. It is not that baptism is

an *orderly antecedent* to the Supper. Liberal Baptists have no cause to dispute this. Their own church polity supports it. The position of the Calvinistic Baptists is, that baptism is an *indispensable prerequisite* to the Supper. Between an orderly antecedent and an indispensable prerequisite, there is a wide difference. For example, in proper order, baptism, being declarative of the subject's faith in and acceptance of Christ, antedates everything practical of an open, professed Christian life,—preaching, church offices, habitual public prayer, exhortation, and praise. Now, if being antecedent is equivalent to being absolutely prerequisite, then it follows that under no pretext could Pedobaptists and Quakers be allowed to engage in any of these means of grace and of usefulness, nor converts of any church, waiting baptism. But Calvinistic Baptists would themselves disdain to advocate such an exclusiveness. Liberal Baptists, without needing to deny the proper antecedence of baptism to the Supper, to be observed when practicable, to deny that this order is absolute, and deny that of the many duties to which baptism bears the same relation, the Supper should be singled out from all the rest, and the law be made toward it alone, as the laws of the Medes and Persians. Considerations not a few give support to this position of the liberal Baptists:—

1. Baptism, as a rule, as has been stated, ought to follow immediately upon faith, and so precede, not the Supper alone, but everything practical of an open Christian life. But no denomination does or would execute this rule to the full. All recognize the necessity for allowing and making many exceptions.

2. As a rule, the justifiable omission of one duty does not disqualify for the practice of the next and other duties in order. Baptism does not precede the Supper as a *moral qualification*, and its justifiable omission does not therefore disqualify for partaking the Supper, as it does not for doing other acts of obedience.

3. Baptism is a professional rite, and precedes Scriptural church membership. But Pedobaptists and Friend Quakers, holding to no-water baptism, would organize themselves into bodies for Christian work according to their best convictions of truth and duty. Shall they be forbidden? Calvinistic Baptists themselves would not forbid this. Such organizations would not be allowable, of course, estimated from a strictly Apostolic stand-point, as interpreted by all Baptists. With the light of Apostolic times every one would know duty, as to the modes and subjects of baptism, and persons ignoring baptism would of course be criminal and be rendered un-

worthy of the church relation and of all pertaining to it. But in our day, with the present condition of mixed beliefs throughout Christendom, Pedobaptist and Quaker organizations cannot but be allowable. No sect would assume the responsibility to forbid. Liberal Baptists ask: If so much shall be allowable, so much not strictly in order, shall the law of the Supper be made inflexible?

4. As stated, baptism does not precede the Supper as a moral, character qualification, but as a matter of order, *when the rites are considered together*. The object in observing the Supper is to celebrate the death of Christ, involving the fact that the communicant lives spiritually upon the efficacy of the broken body and shed blood of the Son of God. But every true believer so lives on Christ, has in himself the substance of which the Supper is, in a sense, the sign.

The Supper, manifestly, could be observed in full, with all the moral, character qualifications present, though baptism had never been instituted. Again, notwithstanding baptism does exist as an orderly antecedent to the Supper, it is much less a condition than the moral fitness of the subject, and to abstain from partaking, or to be denied the privilege, on account of the justifiable absence of baptism only, is to exalt the less

above the greater consideration. It is less an exception, by much, to the usual order, to partake the Supper in the absence of the merely ceremonial antecedent, than not to partake, or to be denied, in the presence, in full, of all the moral and chief qualifications.

5. The Scriptures recognize this principle of accommodation to circumstances. For example, as a rule, circumcision was antecedent to every right and prerogative of the Jewish religion. But, for forty years, during the passage through the wilderness, circumcision was wholly omitted, while the stated worship was maintained. Our Lord practiced deviation from the law of the Sabbath, and cited an example of the kind in David, with approval. The principle has numberless examples in every-day life. There is no end to them, and in matters of gravest importance.

6. Calvinistic Baptists themselves practice exceptions, not a few, to the claimed proper order of things, and even in the matter of the Supper itself:—

(a) Their law of communion, strictly interpreted, limits admission to the Supper to those under the jurisdiction of the church administering; so many hold, and it is logical. This is what is meant substantially by denominating

the Supper "a church rite." It is a corporate act, and excepting within and by the corporation proper, the act is unlawful. Hence Calvinistic Baptists do not administer the Supper in the sick-room to the sick and dying, nor in general conventions. It is nevertheless a prevalent custom among them to invite members present of sister churches, of the same faith and order. Here is a deviation from the strict rule of church communion, and an admission of persons to the Supper chiefly on the ground of character.

(b) Many Calvinistic Baptist churches admit to the Supper baptized believers without regard to their church connections, at the same time denying the proper validity of the church or churches to which such persons belong. But in proper order, valid church membership, no less than baptism, should precede the Supper, and to thus ignore the fact is a manifest deviation from order of things claimed.

(c) Some Calvinistic Baptist churches invite none and forbid none, but bearing the emblems leave every one to act upon his own responsibility. If, however, such terms of communion exist, as claimed, the total suppression of them, and the exposure of the supper to such indiscriminate participation, is a wide deviation from the law of order claimed.

(d) Calvinistic Baptists hold baptism to be antecedent, not alone to the Supper, but no less to the exercise of all church functions and public duties. They nevertheless recognize and co-operate with Pedobaptist and Quaker organizations, in almost everything but the Supper,—a sanction extended to non-baptized persons and bodies which could not have been given in Apostolic times,—a liberty far beyond what could be allowable from the stand-point of strict law and order.

So in matters other than the superior. Roger Williams was baptized by one of his non-baptized brethren, and, in turn, baptized his administrator and the other members of the class, and so originated the first Baptist church of America. He acted without proper ordination and without the customary ordaining council. Here is a budget of exceptions. But Baptists, no less than others, justify the whole on the ground that the usual order was, at the time, impracticable.

1. The Baptists now hold and have held, in good and full fellowship, avowed and distinguished open communionists, Bunyan, Baptist Noel, Robert Hall, Wayland, Malcolm, and a host of others, and have held churches employing, sanctioning, and co-operating with them. But

they unchurch and reject from their communion churches, preachers, and persons no less Baptist, but members of other bodies, or, for the time of none at all. Is this in good order?

2. The Baptists name the terms of church validity, viz., evangelical faith, Christian baptism, and covenant obligations.

Churches having these are pronounced Scripturally valid, and applying are received into associational fellowship. But, to these terms they are at once excepted, rejecting as invalid churches having all these qualifications in full, but choosing to join other bodies of Christians, though of substantially the same faith and polity.

We are now prepared to see the real issue between Calvinistic Baptists and liberal Baptists:—

1. Both agree upon the proper order of things to be observed when practicable,—the proper antecedence of baptism to the church relation and of these both to the Supper, to church functions, and all other public duties of the open Christian life.

2. Both recognizing the necessity to deviate more or less from the strict Apostolic order of things, in accommodation to the present condition of mixed beliefs in Christian society, and both practice exceptions, even with reference to the Supper itself.

3. The two differ, as to the Supper, thus: Liberal Baptists, in common with nearly all evangelical denominations, so far include the Supper under the law of accommodation as to hold to the right and duty of genuine disciples of Christ to partake, who, for any reason not effecting to impair Christian character, may have omitted baptism. Calvinistic Baptists, indulging whatever other exceptions to the proper order of things, make the antecedence of baptism to the Supper absolute. Secondly, Calvinistic Baptists limit the Supper to their own churches, on the ground that it is an exclusively church rite, and that theirs are the only fully valid and orderly churches. Liberal Baptists attribute proper Scriptural validity to all evangelical churches whose members have been baptized, and such substantial validity to other bodies as admitted and enjoined the duty of fraternity, co-operation, and intercommunion among the several bodies.

Here, it will be seen, are two very broad and sensitive issues. The one affirms and the other denies to the equal validity of all church organizations which are evangelical in faith, and whose membership have been baptized. Secondly, the theory of close communion limits the Supper to the one Calvinistic Baptist body, a mere fraction of the whole body of Christians, of Christians

whose baptism Calvinistic Baptists themselves would endorse; while the law of open communion would not withhold the Supper from genuine disciples of the common Lord, however humble.

It has been said that the position herein taken bases liberal communion upon a mere exception to the law of the Supper. Well, exceptions are very numerous, and many of them very necessary and justifiable. It would be in keeping with very much which Christians justify of the kind. The criticism is not, however, true to facts. The Supper may be said to have a law of its own. Associated with baptism in the church compact, the Supper, in order, follows baptism. But, as has been said, baptism does not precede as a moral qualification for the Supper. The two rites considered together, baptism, from its significance, comes first. But the Supper is complete in itself. It could have been observed in its full import, if baptism had never been instituted, and now, if baptism be omitted for any cause not effecting to impair Christian character,—for want of opportunity or on account of honest convictions against it, which no one ought to violate,—still the Supper remains, in itself unaffected, the privilege and duty of the genuine disciple. Considered by itself, it has a law of its own, ad-

mitting to participation every one having affectionate remembrance of the crucified Lord. Associated with baptism in the church compact, the law of order gives baptism antecedence, an order suited to giving to truth the largest significance, and to be observed always when practicable. Calvinistic Baptists themselves, as liberal Baptists and other bodies, would admit and encourage non-baptized Christians to many means of grace which, in order, would follow baptism.

Let it be born in mind that the principle on which liberal Baptists justify non-baptized Christians in partaking the Supper is the same, identically, as that upon which Calvinistic Baptists allow such non-baptized Christians almost everything but the Supper, belonging to the Christian life.

Here a is brief catechism: What is Christian baptism? Answer: The immersion, in water, of believers in Christ, "in the name of the Father, and of the Son, and of the Holy Ghost." What does baptism signify? Answer: It represents and emphasizes the resurrection of the crucified Son of God, as the event which, more than any other of his life, proves his Messiahship (Rom. 1: 4), the rite involving that the subject has accepted of Christ, and by this act binds himself to Him forever.

What is the office of baptism? Answer; Being the formal declaration of the subject's faith in and committal to his Lord, it makes the fact of his renunciation of the world and his beginning of the Christian life, and commends him to the fellowship of the church. What is a Christian church? Answer: A body of true believers, visibly committed to Christ by baptism, and united together in covenant, for such larger usefulness as such union is calculated to promote. What is the Church general? Answer: The aggregate of all the local churches. What the proper observance of the Lord's Supper? Answer: Partaking consecrated bread and wine in affectionate remembrance of the crucified Lord. Is the Lord's Supper a church rite? Answer: Yes. It is in the Gospel plan that all believers shall be baptized and added to the church at once upon the exercises of saving faith. With proper light and opportunity this would always be done. Anything less would be an exception to the plan. It follows that the orderly observance of the Supper would follow baptism and church membership, and would hence be in and by the church. Moreover, the proper officers for the administration of the Supper—pastors and deacons—are officers of the church, serving in its behalf and by its authority. It is not a church

rite in the sense attached by close communions,—that it is allowable only in a corporate or collective, church capacity, and cannot be taken, under any circumstances, except by persons at the time in full membership with such church. The rite expresses chiefly, not church fellowship, which is only implied, but expresses affectionate remembrance of the crucified Lord (1 Cor. 10:24, 25), and after, and in view of, personal examination (v. 28). The church may hence authorize its administration at Christian conventions, and in the room of the sick and dying, a thing the theory of close communion will not allow. May Christians not yet baptized partake the Supper? Answer: Yes. If baptism shall have been omitted for any justifiable cause, the subject may partake the Supper, as he may also perform other duties which, in order, follow baptism. How does the practice of liberal communion by liberal Baptists harmonize with that of most other denominations, the Calvinistic Baptists excepted? Answer: All in common hold to the professional character of baptism and its orderly antecedence to partaking the Supper. All alike are agreed that the justifiable omission of baptism does not forbid partaking the supper, as it does not forbid other duties and means of grace which, in order, follow, no less, the rite of

baptism. They are agreed that the present condition of mixed beliefs among Christians compel to the exercise of a large charity and to the allowance of many deviations from the strict law of order, preserving sacredly, as must ever be done, the spirit and ultimate intent of our common and holy religion.”—O. E. BAKER.

VIII. AS TO FEET-WASHING IN CONNECTION WITH
THE COMMUNION, INSTITUTED BY CHRIST
IN AN UPPER ROOM IN JERUSALEM.

Some say Christ did not institute Feet-Washing in the church. We ask them this question, “Why is it the term *Ekklesia*, is translated church or congregation, according to all the standard Greek Lexicons, such as Liddell and Scott’s, Greenfield’s, Dunbar’s Dunnegan’s, Pickering’s, Schrevellius’, Grim’s, Wahl’s, Hidericus’, etc.; while the opposers of Feet-Washing say: ‘Christ never instituted it in a church?’” According to these standard Greek Lexicons, it was instituted in the Church of Jesus Christ; for the word *church* does not mean a house of worship but a “*congregation of worshippers*.” Therefore the twelve Apostles were a *church* founded on Christ, and in their midst the Immaculate Lamb of God washed their feet, which, beyond the least shadow of a possible doubt, was

in the CHURCH, the Ekklesia of God, placed there by a Being of Infinite wisdom—the Lord and Savior Jesus Christ. The great question is, was it instituted the same night of the Paschal supper in an upper room in Jerusalem, where Christ ate the last Passover with the twelve? “Then Jesus six days before the passover,” remember “six days before,” not six days behind, “came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.” John 12:13. Luke says: “And stood at his feet behind him weeping, and began to wash his feet.” Remember Mary is washing Christ’s feet at Bethany, not a word is said about Christ washing the Apostles’ feet at Bethany, “And began to wash his feet with tears and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.” The Savior beholding it, said: “Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a

memorial of her." Matt. 26:13. Judas Iscariot was offended because he wanted the money that the ointment would have sold for, so he went to the chief priests and contracted to betray his Master. See Matt. 26:2-8; Mark 14:15; Matt. 26:13-16; Mark 14:10,11.

Now, you plainly see not a single mention of Christ's washing the Apostle's feet or communing with them is even hinted at during the Bethany supper or while He was in the town of Bethany. Two days before the Jewish passover, Jesus sent Peter and John to Jerusalem to make preparation for the passover. See Luke 22:7-12. You may ask, "Are you certain it was in Jerusalem?" We are. Christ said Bethany was the town of Mary and Martha. John 11:1. He also calls Bethany a village. Mark 11:1,2. Christ never sent Peter and John to a town or a village to make preparation for the passover, but to the city of Jerusalem. "Then came the day of unleavened bread, when the passover must be killed. And He sent Peter and John saying, Go and prepare us the passover, that we may eat. And they said unto Him, Where wilt thou that we prepare?" Peter and John wanted to know if they should prepare it in Bethany where they were or go somewhere else to prepare the passover. "And He said unto them,

Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house," (remember they were already in the house of Lazarus,)" where he entereth in." Luke 22:7-10. They were commanded when they entered into the city, to follow the man they met bearing a pitcher of water. We would be very glad if the opposers of Feet-Washing would explain what Christ did with that pitcher of water in the upper room in Jerusalem after He communed with the Apostles if He did not gird Himself with a towel and pour that same water, out of that pitcher, into a basin, and washed the apostles' feet. See John 13:4,5. After He washed their feet, He said, "One of you shall betray me." The four gospel writers all testify that Jesus spake these words at the supper table. Matthew, Mark and Luke testify it was in the city of Jerusalem, in an upper room, where the communion was taken. Any person with a thimbleful of motherwit knows if it had taken place in the town of Bethany, Lazarus, Mary and Martha would have been present. But how could this be when He sent Peter and John to Jerusalem to make ready the passover and they went into the city and made ready the passover in an upper room in Jerusalem. The next day Christ left the town

of Bethany, Lazarus, Mary and Martha, for the city of Jerusalem. Not a word has yet been said in regard to communion or of Christ washing the Apostles' feet. John 12:1-12. If Christ had wanted to have washed the apostles' feet in Bethany, Peter and John were gone to Jerusalem, and it would have been utterly impossible. The next day Christ started for the city of Jerusalem. "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem," not "coming to Bethany," but "was coming to Jerusalem, took branches of palm trees and went forth to meet Him." Who was it "went forth to meet him?" Why, the people of Jerusalem, and as He was entering the city the people cried: "Hosannah: Blessed is the King of Israel that cometh in the name of the Lord." John 12: 12-13. We have got Christ in Jerusalem and not a single word said about Communion or washing the apostles' feet. Yet, we will prove by the Word of God, that He did both before He left the city and went back in the direction of Bethany.

"Now, before the feast of the passover." John 13:1. Now, before what passover? It was utterly impossible for Christ to Commune or wash the apostles' feet on the Jewish passover, for he was a prisoner on the Jewish

passover. "Now Annas had sent him bound unto Caiaphas the high priest." John 18:14. Christ was now in chains before Caiaphas. "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled: but that they might eat the passover." John 18:28. Christ was in the judgment hall while the Jews were getting ready to eat the passover. Pilate seems to be very busy also examining Christ, but finds no fault at all in Christ. Ver. 38. Pilate knew it was a Jewish custom to release a prisoner on the Jewish passover, therefore he goes to them and says: "But ye have a custom, that I should release unto you one at the passover: Will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now, Barabbas was a robber." John 18:39,40. "Now, before the feast of the passover," the Jewish passover, "when Jesus knew that his hour was come, then Pilate therefore took Jesus and scourged him. And the soldiers platted a crown of thorns and put it on his head, and they put on him a purple robe," John 19:1,2. All this was done before the Jewish passover. "And it was the preparation of the passover, and about the sixth

hour: And he saith unto the Jews, Behold your King!" Ver. 14. They then led Christ away and crucified him. After Christ was crucified it was unlawful for him to stay on the cross on the Jewish passover. "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that day was an high day) besought Pilate that their legs might be broken, and that they might be taken away." Verse 31. Christ was taken from the cross and buried on the Jewish preparation day. "There laid they Jesus therefore because of the Jews preparation day; for the sepulchre was nigh at hand." Verse 42. Every person that loves the truth, plainly sees, Christ did not commune or wash the apostles' feet on the Jewish passover. Neither was it done at Bethany six days before the passover, but at Jerusalem in an upper room where He had sent Peter and John to make ready the passover. Then Christ communed and washed the apostles' feet in the city of Jerusalem in an upper room on His passover; which was two days before the Jewish passover. It is admitted the world over that Christ communed the same night he was betrayed. See Matt. 26:26-28; Mark 14: 22-26; Luke 22: 19-22; 1 Cor. 11: 23-26. It is also admitted that

Christ washed the apostles' feet the same night He was betrayed. See John 13: 1-17; Matt. 26:21; John 13: 21. We notice Christ used exactly the same words when He communed that he did when he washed the apostles' feet: "Verily I say unto you, that one of you shall betray me." Matt. 26: 21. Where did Christ utter these words? In an upper room in Jerusalem. See Matt. 26:17-22. After Christ washed the apostles' feet, He utters the very same words: "Verily, verily I say unto you, that one of you shall betray me." John 13: 21. Where did Christ utter these words? The answer comes, "In an upper room in Jerusalem." Hence Christ connected them. They are connected. They cannot be disconnected. They were both done in an upper room in Jerusalem, and *vice versa*. What Christ has joined together, let no man put asunder." The Lord has connected Feet-Washing and communion together. Be very careful how you separate them, lest you be found "perverting the right way of the Lord." Paul says: "That the Lord Jesus the same night in which he was betrayed, took bread: and when he had given thanks he broke it and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner, also he took the

cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye as oft as ye drink it in remembrance of me." 1 Cor. 11: 23-26. John says: "When Jesus knew that his hour was come that he should depart out of this world unto the Father." John 13:1. Christ uttered these words a few minutes before He washed the apostles' feet. See John 13:1-17. We have proven beyond the shadow of a doubt, that Christ did commune with the apostles the same night he was betrayed. We have proven by the lips of the Lord Jesus Christ, that He did wash the apostles' feet after His hour was come that He "should depart out of this world." Where was Christ betrayed? According to the Bible, He was betrayed in the garden of Gethsemane, Matt. 26:36; Mark 14: 32; Luke 22:39-50. After Christ communed and washed the apostles feet He said: "If ye know these things, happy are ye if ye do them." John 13;17. Please notice three words all in the plural number in this verse. "THESE THINGS" and "THEM." If Christ had communed or washed feet alone, this passage of Scripture would read this way,—"If ye know this thing happy are ye if ye do it." The above Scriptures and explanations are sufficient to convince all unprejudiced and reasonable minds—the unreasonable would not be con-

vinced though one rose from the dead." Alexander Campbell says in his translation of the Bible, "Happy are you who know *these* THINGS provided you practice THEM." Brother Campbell, the founder of the Disciples' Church, gives the strongest proof on the great necessity of practicing communing and washing feet together, we have ever read. We love the name of Alexander Campbell because he believed, preached and practiced the same things the Free Will Baptists believe, preach and practice to-day. We notice in his translation, he puts in a proviso, "provided you," he did not say "provided some one else practices these commands of Christ," but uses the personal pronoun, "you" that means every person in the world, is commanded to commune and wash the saints' feet. And if he were here to-day, he would just drop his precious eye on every Disciple he met, and say: "The Lord has connected Feet-Washing and Communion together in an upper room in Jerusalem, the same night he was betrayed. Happy are *you* who know *these* THINGS provided you practice THEM. Now, according to Bro. Campbell, though his body is in the cold and icy grave, if you never practice communing and washing the saints' feet, *you*--that same *YOU*--will never be happy. There is not a gram-

marian in the world or out of the world, that can make "*these THINGS*" refer to Communion or Feet-Washing alone, but to the Communion and Feet-Washing combined. If He had communed or washed the apostles' feet alone, as every scholar knows, it would be *this* THING, instead of "these things." Now, if you commune and do not wash feet, you have failed to obey Christ. Why do we say so? Because Christ said: "These things," and not *this thing*. We plainly see there is no difference between God's commands. Every one is a test of loyalty. To break one, means to be disobedient, and disobedience is defiance. From the above it is plainly seen, that Feet-Washing is connected with the Communion-Supper and cannot be separated. The supper was prepared when Jesus and his disciples sat down to it, or He could not have risen from supper to wash the apostles' feet. The supper then, beyond dispute, is connected with the Communion, for, "as they were eating the supper, He took bread and blest it." Feet-Washing is connected with the supper and communion, as may be seen in the following order of events: First, "When evening was come, He sat down with the twelve" See Matt. 26: 20; Mark 14:17; Luke 22:14. Second, "And as they did eat, He said, Verily I say unto you,

that one of you shall betray me." Matt. 26:21; Mark 14:18. Third, "And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?" Matt. 26:22. Fourth, "And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me." Verse 23. Fifth, "The Son of Man goeth as it is written of Him: but woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had not been born." Verse 24. Sixth, "Then Judas which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said." Verse 25. Seventh, "And as they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples, and said, 'Take, eat; this is my body.'" Ver. 26. Eighth, "And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it.'" Verse 27. Ninth, "For this is my blood of the New Testament, which is shed for many for the remission of sins." Verse 28. Tenth, "He riseth from supper." John 13:4. Eleventh, "He laid aside His garments." Verse 4. Twelfth, "He took a towel and girded Himself," Verse 4. Thirteenth, "He poureth water into a basin." Verse 5. Fourteenth, "He began to wash his disciples' feet." Verse 5. Fifteenth, "And to wipe them with the towel

wherewith He was girded." Verse 5. Sixteenth, When he had finished, He said, "For I have given you an example, that ye SHOULD do as I have done to you." Verse 15.

After Christ washed the apostles' feet, He conversed with them awhile and then went across the Brook Kedron, (Cedron) in the direction of Bethany to the garden of Gethsamane. John 18: 1.

This He could not have done if Feet-Washing had taken place in Bethany, because the Garden of Gethsemane and Bethany are both on the east side of the Brook Kedron. Look on the map of Jerusalem, and you will find the Garden of Gethsemane and the town of Bethany both on the same side of the Brook Kedron. Now look while we show it to you. There is the Brook Kedron running through Jerusalem. There is Bethany, called the town of Mary, Martha and Lazarus, on the east side of the Brook Kedron. Now, just above Bethany, in a north-west direction, is the Garden of Gethsemane, also on the east side of Brook Kedron. Now, we will look from the Garden of Gethsemane in a west-ward direction across the Brook Kedron, and there we see Jerusalem on the west side of the Brook Kedron. Now, you plainly see it would have been utterly impossible for Christ

to have gone across the Brook Kedron in the direction of Bethany if He had washed the apostles' feet in Bethany.

The Roman Catholic Church has a membership of about 190,000,000 that observe this command of Jesus and say it was done in an upper room in Jerusalem in connection with the Communion. See the President of the University of Notre Dame's work on the practice of Feet-Washing and also the Homilies and writings of Holy Fathers.

The Greek Church numbers about 90,000,000 and they say "Christ washed the apostles' feet in Jerusalem. We wash feet at this same place, because here in Jerusalem, Jesus Christ washed his disciples' feet, and we feel we ought to follow his example."

The Missionary and Associated Baptists practiced it until about 1833. They then numbered about 1,208,765, in North America, to say nothing of them in the Old World. See Joseph Belcher's Church History, Vol. 1. Page 242.

The Old School Baptists, practiced it universally until a few years ago. History shows, in 1844, when they all practiced it, they numbered 66,507 members. See Belcher's History, page 245 The Disciples, or Campbellites practiced it till 1852, and they then numbered 8000.

The General Baptists practice it, and they number, in the United States, about 50,000. See D. B. Montgomery's History of the General Baptists, Vol. 1. Page 212.

The Mennonites practice it, and they number 50,000. See Belcher's Church History, Vol. 1. Page 883 and 887.

The Winebrennarians numbered 45,000, that also observed the practice of Feet-Washing in connection with Communion. See Hassell's Church History, Vol. 1. Page 609. The German Baptists practiced it in connection with the communion, and they numbered about 25,000. See History of German Baptists.

The Free-Will Baptists in the North and West (now called Free Baptists) originally practiced it in connection with the Communion, and they numbered about 80,000. So you plainly see there are 281,533,272 who have, and do practice it in connection with the Communion, besides the Visigothic churches of Gaul (France), the churches of Spain, Tunkers, the River Brethren and the Free-Will Baptists in the South practice it in connection with the Communion. See Smith and Cheetham's Dictionary of Christian Antiquities; Vol. 1. page 158, 159; Vol. II. page 1160, 1161; J. H. Blount's Dictionary of Doctrinal and Historical Theology, page 397,

398; McClintock and Strong's Cyclopaedia of Biblical, Theological and Ecclesiastical Literature, Vol. III., page 615, 616; Kitto's Cyclopaedia of Biblical Literature, Vol. 1 page 937; the Schaff-Herzog Encyclopaedia. of Religious Knowledge, Vol. I., page 823; and J. M. Cramp's Baptist History, page 265 and 389.

We give the above facts, not because we base our practice, as a church, on what other religious denominations do, but to show the fallacy of the statement that but a few minor sects observe Feet-Washing. Our practice is based on the words of the Lord Jesus Christ, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one anothers' feet," etc.

H. C. Early, in his tract on Scriptural Communion, says: "Since Feet-Washing, the Lord's Supper, and the Communion were all associated together at the time of their institution by the author of our salvation, we consider it proper so to observe them." See also an able work titled, "The Bible service of Feet-Washing," by London West, and "The Perfect Plan of Salvation; or Safe Ground," by J. H. Moore, and "The Light in the East," by Rev. John Fleetwood, D. D. H. Z. Sharp in his work on Feet-Washing says: "Communion and Feet-Washing are connected and cannot be separated." Also read a work

titled "Washing-Feet, Historical and Scriptural View," by W. W. Bradley, and Adam Clark's, Scott's, Macknight's, Dr. Whitley's Dr. Hammond's Dr. Taylor's, St. Ambrose's, St. Austin's, Dr. Doddridge's, Bishop Newton's, and Benson's Commentary on the 13th chapter of St. John.

The American Tract Society in their comment on the first verse of the 13th chapter of St. John says: "Before the feast of the Passover our Lord ate the Passover with his disciples on the evening of the Thursday before his crucifixion. Matt. 26:17.; Mark 14:12: Luke 22:7. See also Charles Foster's "Story of the Bible," page 599 to 605, also Bible Dictionary on the passover, pages 329 and 330. William Smith, L. L. D., says: "Christ communed and washed the apostles' feet, the evening and night of Thursday, April the 5th; the 14th of Nisan." J. W. Buel, the renowned writer and historian, assisted by Rev. Dr. T. De Witt Talmage, in their work, titled "The Beautiful Story," on page 443 to 496, declare that the Communion and Feet-Washing were instituted in an upper room in Jerusalem on the night of Christ's betrayal. See also "The Story of the Gospel," page 289 to 297; also the Chronological Index to the Holy Scriptures.

Hilary T. Hudson, D. D., in the Methodist Armor, Vol. I. page 46, says: "It is called the

Lord's Supper, because it was first instituted in the evening, and at the close of the passover supper." Daniel Hays in his work titled, "The Path of Life, or Gospel Facts for the People," says: "Now, it is an axiom in mathematics as well as in logic, that two things separately equal to the same thing, are equal to each other." Matthew and Mark declare that when the Communion was instituted, the traitor was made known. Matt. 26:21-25; 18:18-21. John informs us that Feet-Washing was observed when the traitor was made known. John 13:26. Here we have two things,—Feet-Washing and Communion—separately agreeing in time and place with the same thing, the act of making known the traitor of our Lord. From this we draw the following argument and put it under the form of a syllogism: Feet-Washing and the Communion occurred at the same time and place. The communion occurred in Jerusalem on the night of Christ's betrayal. Therefore, Feet-Washing occurred in Jerusalem on the night of Christ's betrayal. Here it will be plainly seen that the major premise is a logical deduction from an axiomatic or self-evident truth. The minor premise is a universally admitted fact. Hence, the conclusion is as true as truth can make it.

BETHEL CONFERENCE.

We will give a short account of the close of the Bethel Conference.—The Campbelites, or Christian Baptists, as they then called themselves, appeared in North Carolina in 1829, and like our Primitive brethren, set to work to proselyte our little flock. Their plea was for *union*; their aims and heart's desire were for division. They would preach on the office work of the Holy Spirit as strong as any Free Will Baptist, and pretended to believe it until they kidnapped several of our preachers and scores of our members. As soon as this was done, they changed their name to "Disciples," and bitterly opposed the office work of the Holy Spirit. At this time they practiced Feet-Washing as a church ordinance in connection with communion. In a few years they ceased to practice it, and changed

their name to "Christians." Amid all their turning and twisting they did not cease to proselyte the Free Will Baptist. Like the plagues of Egypt, they destroyed the peace and happiness of the humble children of God. In the minutes of 1829 we find the following: "Elders Gunter and Hays, messengers from the Christian Baptist Conference in Chatham county, North Carolina, attended this meeting, and were joyfully received.

On motion, Elders Hearn and Heath were appointed messengers to the next Christian Baptist Conference, to be held at Goshen church, Sampson county, to begin on Friday before the first Lord's day in October next."

This proved to be one of the saddest mistakes of our lives, as you will hereafter see:

We will proceed to give the record of this Conference, held at Bay River, Nov. 6th, 7th and 8th, 1829.

"On motion, Eld. Elias Hutchins was desired to prepare a circular letter, on a subject of his own choice, to be attached to these minutes.

On motion by Eld. Heath, the Conference divided ten dollars out of the general fund, between Elders Gunter and Hays.

Resolved, that twenty copies of these minutes be forwarded to Eld. Frederick Fonville.

Ordered, that 500 copies of these minutes be printed and distributed as usual.

On motion, seven dollars, out of the general fund, be presented to Eld. Hutchins. Elders Dixon, Hearn and Heath were selected to preach on the morrow, commencing at 11 o'clock.

Voted, that the next Annual Conference be held at Grimsley church, in Greene county, near Snow Hill, and that it commence on Thursday before the 2nd Lord's day in November next.

Eld Howel Hearn is requested to deliver the Introductory sermon, and on his failure, Elder James Moore.

Voted to adjourn to time and place, of next Conference.

The following churches composed the Bethel Conference: North East, Duplin Co., Beaver Creek, Jones Co., Louson Swamp, Wheat Swamp and Bethel, Lenoir Co., Stony Creek, Orange Co; Clay Root, Gum Swamp and Tar River Pitt Co., Little Creek and Grimesly, Green Co., Stony Branch, Bachelor's Creek, Spring Creek, Little Swift Creek, Bay River, Brice's Creek, Beard's Creek, Newbern and Piney Neck, Craven Co.; Pungo, Beaver Dam and North Creek Beaufort Co., Long Ridge, Washington Co., Indian Spring, Wayne Co., Sumter District, South Carolina.

The following is a circular letter, addressed to the churches composing the Free Will Baptist Annual Conference, N. C., by Elder Elias Hutchins:

“Dear Brethren, We would invite your attention to the all-important question—How shall we live in this world, so as to live in heaven? However indifferent to this subject may be the unbeliever, those who believe in a future state of happiness and misery, must feel deeply interested in it, as it is a subject with which their eternal destiny is immediately connected. A question of such vast importance demands a serious reply. In attempting to answer it, we wish to be directed by a sure guide, the unerring Word of God, which points out the way for us to live on earth, so as to dwell with Christ in heaven.

Reason and philosophy would lead us into wide extremes, far from the true path that leads to endless bliss: but since life and immortality are brought to light, we have, clearly revealed what God requires of us as rational and intelligent beings; also, what may be obtained, and enjoyed, if we do the will of our Heavenly Father.

It is certain, that if we would dwell at last in heaven, we must obey the commands of God as he has revealed them in his word. Yet, we

know the liability of mankind to err with respect to doing the will of God. Many, at the present day, led by the impulse of their own feelings, vainly suppose that all impressions on their minds, however inconsistent, are made by the Spirit of God, and ought to be obeyed. Hence, such Scruple not to lay aside the word of God, as the rule of life, and substitute their own mistaken notions. Such are often led into wild extravagance, and far from the path that leads to life. To avoid such evils, all that would live for heaven, must live as the Scriptures direct, and have their experience according to the same. They not only point out the wretched state of man, but also his remedy: and those that obtain the forgiveness of sins through faith in the Lord Jesus Christ, and are "filled with all the fulness of God," and live a life of practical holiness, exemplifying the temper of the Gospel, may be said to live on earth so as to be prepared to live in heaven.

It may possibly be the case that many do belong to a christian life, and vainly imagine that they are fit subjects for heaven, when they have not one Scriptural qualification for the kingdom of God. They do not expect a forgiveness of sin in this life, but, presuming on the mercies of their Maker, they dream that they may live and

die in sin, and at last dwell in heaven. Such, we must suppose, have not learned the first principles of religions. Others, though they profess to believe in the necessity of pardon to qualify them for heaven, yet, by their lives, practically declare that they are living "without hope, and without God in the world." Alas! the conduct of such plainly shows that they have no reason to expect a residence in heaven.

Some, also, among those that had been justified by faith, and had found peace with God through our Lord Jesus Christ by giving heed to seducing spirits, and doctrines of devils, have again been brought into bondage, so as to disgrace their profession, or at least to depart in their hearts from the living God. Let all such be assured, that "their latter end is worse than the beginning," and consequently, they are unqualified for heaven.

The real follower of Christ, who has the knowledge of sins forgiven, and who is pressing towards the kingdom, will delight in the word of God, and meditate thereon day and night. He will search the Scriptures to find out the way to heaven; and the more holy he is, the more he will love the word of God, and desires to be conformed to it. Nor is he above his teachers, or too wise to be taught. Sitting at the feet of Jesus,

the language of his heart is: teach me, that I may understand the will of God, and do it. Such will also show, by their tempers and disposition, that they are meek and lowly in heart: and that love to God and man is the ruling principle of their souls.

Their experience affords them a constant support; and through faith, and a well grounded hope, they anticipate the joys of a future world. To be prepared, then, to live in heaven, we must be fit to live on earth; or, in other words, we must be christians in deed and in truth; always living in reference to the eternal world; having, at all times, the glory of God in view; and we must also "*follow peace with all men, and holiness, without which no man shall see the Lord.*" Such may depart in peace, having seen the salvation of the Lord, and they will dwell, at last, in that "house, not made with hands, eternally in the heavens."

Conference in 1830 was held at Grimsley church, Green Co, N. C., on the 11th, 12th, 13th and 14th days of Nov. Eld. Howel Hearn delivered the Introductory sermon, from Heb. 13: 1,—“Let brotherly love continue.” After which, the Conference organized and proceeded to business. Eld. Howell Hearn, Moderator, and Thomas Hood, Clerk.

On motion, Emanuel Jorman, and Jesse Vause were appointed a Committee of finance, to receive contributions, settle with the Treasurer, and report to Conference.

On motion, the letters from the several churches were handed in, and read. Elds. Hays and Clifton, messengers from the Christian Conference, held at Salem Church, Johnson Co., N. C., attended this meeting, and were received with pleasure.

On motion, Elds. Hearn, Heath, Bond, and Vause were appointed messengers to the next Christian Conference, to be held at Pleasant Spring church, Wake Co., N. C., to begin on Friday before the first Lord's day in October next.

On motion, by Eld. Heath, the Conference agree that a division be made in the Annual Conference, on account of convenience.

Voted, that Elds. H. Smith, J. Heath, J. Alfin, B. Hollace, N. Lockhart, W. Latham, and William Isler, be appointed a committee to divide the Conference, and that the division be made by churches and not by line.

Reported by the above named Committee, that the Eastern division be composed of the following churches, viz:—Newbern, Spring Creek, Little Swift Creek, Bay River, Brice's Creek,

Goose Creek, and Piney Neck, Craven County, Pungo, Concord, North Creek and Beaver Dam, Beaufort County; Welche's Creek, Martin Co; and Clay Root, Pitt Co;—thirteen in all. And that the Western division be composed of all the churches belonging to the connection, both in North and South Carolina, except those mentioned in the Eastern division.

Voted, that for distinction, the Eastern division shall be called the Shiloh Conference, and the Western division Bethel Conference.

Voted, that the contributions made this year by the churches belonging to the Shiloh Conference, be paid over to Thomas J. Latham, their appointed Treasurer.

Voted, that the first Shiloh Conference be held at Pungo River church, and that it begin on Friday before the 3rd Sunday in October next, and end on Monday.

On motion, Elders Braxton, Moore, Johnson, Heath and Thomas Moore were appointed messengers to the Shiloh Conference.

Voted, that Elder Levi Braxton be requested to deliver the Introductory sermon to the Shiloh Conference, and on his failure, Bryant C. Hood.

Voted, that eight dollars, out of the general fund, be divided between Elders Hays and Clifton to defray their expenses.

Ordered, that 1000 copies of these minutes be printed and distributed, 400 in the Shiloh Conference, and 600 in the Bethell Conference, as usual.

Elders Smith, Hays and Hearn were appointed to preach on Sunday.

Ordered, that Elder Jesse Heath select, and annex a circular to these minutes of his own choice.

Voted, that the next Bethel Annual Conference be held at Probability church, Duplin Co., and that it commence Thursday before the 2nd Sunday in Nov. next. Elder Jesse Heath is requested to deliver the Introductory sermon, and on his failure, Elder James Moore.

Voted, to adjourn to time and place of next Conference.

Some of our Northern brethren have tried to prove that Elder Elias Hutchins, who visited our Conference in 1829, was our founder. We can't see how they could make such a mistake, when Bro. Hutchins was sent here as a delegate to visit our Conference. When he arrived here, he found that we had over thirty churches, thirty-three ordained preachers, and a membership of 1910.

We also find in a circular letter he addressed to the Conference in 1830, that he mentions the

great struggle we had with the Calvinistic brethren 65 years before that time. We will give Elder Hutchins' letter which shows that he did not pretend to be our founder.

“To the Elders and brethren who may compose the Free Will Baptist Annual Conference, to convene in Greene county, North-Carolina.

DEAR BRETHREN:

As it is impossible for me to attend in person at your Conference, I will attempt to communicate some of my thoughts and feelings to my friends in North Carolina, through the medium of a letter.

The many marks of kindness that I received during my visit among you, and the agreeable interviews that we have enjoyed both at the house of God, and in the domestic circle, have made impressions on my mind, that neither time nor distance can easily remove; and likewise created a solicitude for your welfare, which I trust will not cease till my anxiety for the prosperity of Zion, and the salvation of sinners, shall be lost in death.

The return of your Annual Meeting, when you are permitted to assemble from different and distant parts, for the pleasing purpose of worshipping God together, to hear of the prosperity

of Zion, and to consult the best means of promoting the interests of the Redeemer's Kingdom, is well calculated to fill the devotional and contemplative mind with grateful emotions, and with sensations of the most delightful character.

Should you contrast your present situation with the standing of your brethren 65 years ago, you will discover abundant cause to be thankful for the favors that God has of late conferred upon you. About that time, the most of the Churches and Ministers composing the body to which you now belong, forsook their original principles and united themselves to a body of Christians, whose sentiments, their former brethren could not think accorded with the gospel of Christ. The small number that refused to follow the seceding party, soon encountered serious difficulties, and their prospects were of a gloomy character. They were illiterate, opposed, considered as heretics, and had all manner of evil spoken of them; and at the expiration of 60 years, this little despised body consisted of only about 800 members. But O, my brethren, what has God done for you in the course of 5 years that are past! The mouths of gainsayers, in many places, have been stopped: much of the prejudice that formerly existed against you, has given place to feelings and sentiments more

Christianlike and refined; some that were your enemies, have become your friends; and many that were the subjects of the kingdom of darkness, and looking on religion with indifference, have been translated into the kingdom of God's Son, and can now cheerfully unite with you in the worship of the living God. O could some of the old labourers, who were themselves out in the Lord's vineyard, and had many fears, that the few churches that they left behind, would come to nothing after their death; I say could they now take their seats among you, and witness the rich displays of Immanuel's power, that have been made in those regions, tears of joy would roll over their cheeks, and gratitude to God would fill their souls. But, dear brethren, remember that prosperity is sometimes more fatal than adversity. When the Hebrews were oppressed in Egypt, they cried to the Lord in their afflictions, and he came down to deliver them from their troubles: but when they were prospered in the land of Canaan, they grew proud and rebellious, and thus brought upon themselves evils more distressing than Egyptian bondage. Religious prosperity too often has a tendency to elate the minds of professors, and causes them to think that because they are favored with large additions to their number,

they are the favorites of heaven, and Jehovah is particularly partial to them and to their ways: hence bigotry, pride, formality and a strange indifference, or carelessness in the concerns of the soul, are too frequently met with among the professed followers of the Lamb. O may none of these things have a place among you, my dear brethren; but as you increase in number, may you increase in love, humility, meekness, forbearance and in the knowledge of the Lord and Saviour Jesus Christ. O! may your peaceable and quiet lives, your godly deportment and your Christian-like conduct, convince all around you, that you know religion to be something more than a mere profession, and faith to be something more than a bare assent to the doctrine of a particular creed. The examples set by professors have a far greater influence on the minds and morals of those around them, than many imagine. Their good examples have caused many to turn from sin; and their improprieties have caused many to disbelieve the reality of religion!

Permit me here, in much love, and with a due sense of my unworthiness, to point out some evils which have done much harm, and from which I pray God ever to keep us. In some places it often is the case that professors are fre-

quently seen at sales, elections, courts, shows, stores, etc.; and some, on week days, have left the house of God to loiter about places where little else was to be seen but wickedness and revelry. At such places always may be found those who are not friendly to religion, and who delight in drawing its professors into a snare. Some by such characters, have been prevailed on to drink a little at first: this has created a desire for more, and being now less able to resist their inclination to drink, many have become intoxicated; and their conduct has brought shame and remorse on their own minds, grief and anguish of soul on their brethren and friends, and a reproach on the cause of God!

So much evil has resulted from the practice of drinking before going to meeting, and after returning from it, that the church at Pungo River, as well as many respectable individuals in that part of the country, have laid it aside, and the bottle is now no longer seen among the articles with which their friends are entertained; and I should rejoice to hear that this laudable effort to suppress intemperance, was well seconded by the other churches composing your Conference, and I do hope that an example so well worthy of imitation, will be faithfully copied by all the friends of morality and religion.

But circumstances compel me to draw my communication to a close: and in conclusion, permit me to say that reason and philosophy both, urge on professors of religion the necessity of conforming as much as possible, to the commands and precepts of their adorable Redeemer; and by this means they will shine as lights in a benighted world, and many seeing their good works, will be induced to glorify their Father who is in heaven.

My mind retraces with peculiar pleasure, mingled with mournful sensations, many of the scenes through which it passed, while I enjoyed the pleasure of your society; and I ardently desire a recurrence of our former happy interviews. But if we are never permitted to meet in this "mournful vale," O! may we meet beyond tribulation, eternally to be delighted in the presence of Him, at whose right hand are pleasures forever more."

ELIAS HUTCHINS.

The Bethel Annual Conference in 1831 was held at Probability church, Duplin county, N. C., on the 10th, 11th, 12th and 13th, of November.

Eld. Jesse Heath introduced the services, and delivered the Introductory Sermon, from Judges 19:30. After which, the Conference organized

by the appointment of Eld. James Moore, Moderator, and Thomas Hood, Clerk.

On motion, Emanuel Jarmon and John H. Dixon were appointed a committee of finance, to receive contributions, settle with the Treasurer and report to Conference.

On motion, the letters from the several churches were handed in and read, from which we learn that union prevails, and that some of the churches have been favored with good revivals, for which we bless God.

Elders Hays and Utley, messengers from the Christian Conference, held at Pleasant Spring church, Wake county, N. C., attended this Conference, were received with great joy, and invited to seats with us.

On motion, by Eld. Redding Moore, the Free Will Baptist churches in South Carolina, in connection with himself, were dismissed, and authorized to organize an Annual Conference in their own section of country.

Agreed, that Elders J. Heath and R. Bond be appointed messengers to the Annual Conference in S. C.

Agreed, that Elders James Moore and E. Cobb be appointed messengers to the Shiloh Conference, to be held at Little Swift Creek church, Craven county, to commence on Thursday before the second Sunday in Oct. next.

On motion, Eld. Hays nominated Eld. J. Vause, N. Lockhart, and R. Reaves, messengers to attend the Christian Conference at New Bethel church, Chatam county, N. C., to commence on Friday before the first Sunday in October next.

Agreed, that the stated times for holding the Yearly and Quarterly Meetings in the different churches composing the Bethel Conference, be inserted in these minutes, for the intelligence of the ministry.

Resolved, that the 10th and 11th Articles of Confession of Faith be discontinued.

Agreed that Mark Andrews, a Free-Will Baptist minister, be no longer a member, and that his name be discontinued in our minutes.

Voted, that 1000 copies of these minutes be printed and distributed, two hundred in Shiloh Conference, and 800 in the Bethel Conference.

Agreed, that E'd. H. Hearn prepare a Circular on a subject of his own choice, to be attached to these minutes.

Elds. L. Hartsfield, R. Bond, and J. Hays, were appointed to preach to-morrow.

Elds. J. Heath and L. Utley were appointed to preach on Sunday.

Voted, that the next Bethel Conference be held at Louson Swamp church, Lenoir county.

On motion, Conference adjourn.

The following circular was addressed to the Conference by Eld. Howell Hearn, father of the late R. K. Hearn:—

DEAR BRETHREN—

By the request of the late Annual Conference, I have undertaken to address you, the designs of which will be for the glory of God, and the good of you. Brethren, we have abundant cause of thankfulness to our Heavenly Father, that in our Yearly Conference Jesus has again been with us, in our deliberations on the affairs of the connection. We trust much of the influence of that Spirit has been felt which the world cannot give nor take away, and that much of that love and union was manifested, that hearts only can experience which have been filled with redeeming grace. This discussion of subjects that were referred to our consideration, on which there was a difference of opinion, was conducted with much good feeling, and interest to the connection. I would, brethren, admonish all to remember the covenant made in Baptism, and study to understand the word of God; as it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, rather than to be influenced by the traditions of men; for there is one

Lord, one faith one Baptism, one God and Father of all.

Brethren, I fervently desire that our preaching brethren may always remember the counsel of our Divine Teacher, and not aspire to greatness in the world, only, but to righteousness; and be willing to be servants of all; and, as saith the Apostle, commending themselves to every man's conscience, being gentle, apt to teach, patient in spirit, instructing those that oppose themselves, and especially when they feel constrained to declare the whole counsel of God, against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness, and that they exercise that charity, so highly recommended by the Apostle to the Corinthian church.

Brethren, all the different denominations, so far as I am acquainted, claim some principles as the foundation of their system, and out of faith and practice have grown much division, party spirit, and prejudice; but let us have no contention about any faith, only that, which was once delivered to the saints, which was not obtained, as many others have been, by national arms, stakes, faggots, flames, prisons, etc., but by believing in him who hath said, "Ye believe in God, believe also in Me;" for this is the only faith that will profit us in a coming day. As faith is one

of the leading graces that constitute the child of God, let us examine ourselves whether we be in the faith or not. Christ taught to believe the Gospel; "because my word is spirit, and it is life," this Gospel finds all men under sin, that he may have mercy upon all; and this grace of God that bringeth salvation, hath appeared unto all men, promising eternal life to the believer—and this proves to me that the same capacity that is in a state of unbelief, might be in faith; and grace teaches us that, by denying ungodliness and wordly lusts, we shall live Godly and righteously, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ—who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Brethren, without these good works, which are taught by the grace of God, our faith is dead, being alone; and by them faith is made perfect, as was Abraham's, who was the father of all believer's in Jesus Christ.

Brethren, remember the Jews sought after a sign, but there was no sign given but that of the prophet Jonah, and there will be no sign given to us, but the Gospel; then let us hold fast our profession, and continue in brotherly love, bear-

ing one another's burdens, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Brethren, in conclusion, I will call your attention to the subject from which the Conference was addressed. Consider it; take advice, and speak your minds. Consider the goodness of God, in giving his Son, that the world, by faith in him, might be saved, and consider the destruction of the wicked, the awful consequences of sin, and how it happened with Israel, when they departed from the living God. Consider the glorious promises held out to the faithful. Take advice—while Israel clave together as one man, and was obedient, one could chase a thousand, and ten could put ten thousand to flight; but when they were divided by sin, war ensued, and Benjamin was almost destroyed. O, Brethren, division is to be dreaded more than any one thing in the world, because of its awful consequences.

Remember, brethren, united we shall stand fast in the liberty wherewith Christ has made us free, but divided, we shall fall. Speak your minds—is it not better to live in peace and love in this world, and enjoy the sweets of religion of Jesus, than to be made miserable by division

and prejudice, in time and eternity? O! that God would enable us to keep the unity of the spirit in the bonds of peace.

Together let us sweetly live,
Together let us die:
And each a starry crown receive,
And reign above the sky. Farewell.

HOWEL HEARN.

Conference in 1832 was held with the church at Louson Swamp, Lenoir county, N. C.

Eld. Jesse Vause delivered the Introductory sermon from 1. Thess. 3: 8.

The Conference then organized by appointing Eld. Jesse Vause, Moderator, Eld. Lewis Harstfield, Clerk, and Bro. John Patrick, assistant.

On motion Bros. Thomas Hood and Willis Murphrey were appointed a Committee of Finance to receive contributions, settle with the treasurer, and report to Conference.

On motion, the letters from the several churches were handed in and read.

On motion, the letters of our correspondent from the South Carolina Conference, handed in by Eld. J. Vause, was read and accepted.

On motion, Eld. J. Vause was appointed to write a letter of correspondence to the brethren in South Carolina, informing them of the proceedings of this Conference etc

By request, of the brethren last mentioned, Elders Robert Bond, Lewis Hartsfield and Howell Hearn, were appointed to visit their next annual Conference.

Agreed that we recommend the brethren of our connection to patronize the Morning Star, published by the Free Will Baptist in the North.

Agreed that Elder Jesse Heath ascertain for what number of subscribers a monthly paper in pamphlet form, including all the religious matter of the Morning Star, and other religious communications forwarded by this connection, can be published for one dollar per year. The motions made by Elder Jesse Heath in the Shiloh Conference, and referred to the consideration of a joint committee of both Conferences were all lost in the Bethel Conference except the two following:

Agreed that deacons no longer have liberty to baptize or break bread.

Resolved that we employ two itinerant preachers; also that the Clerks open subscriptions in their respective churches for the purpose of obtaining money to support them; the sums thus voluntarily subscribed, to be paid quarterly, that is one fourth part every three months, to the clerk of the church, and that he pay those subscriptions quarterly to those itinerant

preachers, and forward in the church's letter to the next Annual Conference, and account of the sums thus paid.

Resolved, that Elder R. McNab be one of the itinerant preachers one year, and that he receive one hundred dollars for his services.

Resolved, that Elder Lewis Hartsfield be the other for the same term, and that he receive one hundred and fifty dollars for his services.

On motion, Elders Jesse Heath and E. Hutchins were appointed to publish a history of our connection in this and the adjoining states.

On motion, Elder Jesse Heath was appointed to receive contributions for the expense of publishing said history. (This proved to be a failure as it was never prepared.)

A letter from Elder Jesse Lane, of Indiana, was handed in, read and accepted.

Resolved, that the General Baptist Association in Indiana and Kentucky, of which Elder Lane is a member, have liberty to represent itself in our next Annual Conference.

On motion, Elder Jesse Heath was appointed to continue his correspondence with Elder Lane.

Voted, that our next Conference be held at Gum Swamp church, Pitt county, commencing Thursday before the second Sunday in Nov. 18-33, and that Elder Lewis Hartsfield preach the

Introductory sermon; on his failure, Elder Jesse Vause.

Voted to adjourn to the time and place above mentioned.

Prayer by Elder Hutchins.

Conference in 1833 was held with the church at Gum Swamp, Pitt county, (N. C.) on the 7th, 8th, 9th and 10th days of November, Elder L. Hartsfield attended and preached the Introductory sermon from Matthew 11:6.

Conference was then organized by choosing Elder Hartsfield, Moderator, and Bros. Thos. Hood, Clerk and J. L. Clifton, Asst. Clerk.

On motion, Bros. Emanuel Jarman and Alfred Moore were appointed a committee on finance.

On motion, the Elders and Delegates from the Shiloh Conference were received with joy, and invited to take seats with us.

On motion, the messengers from the South Carolina Conference were also received and invited to seats with us.

On motion, the letters from the several churches were handed in, read and accepted, and the most of them were very interesting, showing great increase and gracious revivals.

On motion, Elders J. Vause, T. Moore, Wm. McGowan, R. Bond, and Jesse Heath be appointed messengers to the Shiloh Conference, to

be held at Brice's Creek, Craven county, commencing Thursday before the 4th Sunday in Nov. 1833.

On motion, agreed that pastors of churches remain members of the churches to which they were first united, until regularly dismissed.

On motion, by Elder R. McNab, resolved that any church shall have a right to deal with their respective pastors for misdemeanors.

Resolved, that the stated of holding the Annual and Quarterly meetings in the different churches composing the Bethel Conference, be again inserted in the minutes for the intelligence of the ministry.

On motion, Eld. Jesse Heath prepare a circular letter on a subject of his own choice, to be attached to these minutes.

Some other business of little importance was transacted and it was voted that the Conference adjourn to meet at Piny Grove, Sampson county Thursday before the 2d Sunday in November 1834.

Conference in 1834 was held with the church at Piny Grove, Sampson county N. C., on the 6th 7th 8th and 9th days of November.

Eld. Jesse Heath, introduced the divine service and preached the Introductory Sermon from 1 Peter 3:8.

Conference was then organized by choosing Eld. Robert Bond, Moderator; Bro. Reuben Barrow, Clerk; J. L. Clifton, Asst. Clerk.

On motion, Eld. Jesse Vause and Alfred Moore were a committee on Finance.

On motion, the letters from the several churches were handed in by delegates, read and accepted, and some of them were interesting, showing considerable increase and the addition of two new churches.

On motion of Eld. Bond, agreed, that we keep up a correspondence with the Christian Baptists, and that Eld. Jesse Heath be appointed to correspond with them.

On motion of Eld. Heath, agreed, that we send one delegate to the next North America Annual Conference.

Some other business of little importance to this work was transacted, and Conference adjourned.

Conference in 1835 was held with the church at Wheat Swamp, Lenoir county, N. C., on the 5th, 6th, 7th, and 8th days of November.

Eld. Robert Bond, by request, preached the Introductory sermon from Acts 10: 45.

Conference was then organized by choosing Eld. Jesse Vause Moderator, Bro. Reuben Barrow, Clerk, and Bro. Joel Joyner, Asst. Clerk.

On motion Bros. Alfred Moore and John L. Clifton were appointed a committee of Finance.

On motion, the church letters were handed in, read and accepted.

On motion of Eld. Cox, the letters from Stony Run and Pleasant Hill churches were rejected, on account of their pastor, Eld. Lewis Hartsfield and it was agreed that the said churches be discontinued, but with privilege to return, if they will discountenance Eld. Hartsfield, and refuse him as their pastor.

On motion, a biographical sketch of the life of Elds. Frederick Fonville and Howel Hearn, be written, and that Eld. Jesse Heath be appointed to write them.

On motion of Bro. Winsor Dixon, it was agreed that the inferior Conferences have authority to call members to account for disorderly conduct after having given them letters of dismission, until they shall attach themselves to some other church or remove out of the jurisdiction of the church from which they received their dis-mission.

On motion of Eld. Vause, it was agreed that a committee of five persons be appointed to revise our Discipline, and report to next Conference; and that Bros. Winsor Dixon, J. A. Fonville, Robert Bond, Reuben Barrow and Daniel Cox, compose said committee.

On motion, it was agreed, that in the future, the time of holding the Annual and Quarterly Meetings be inserted in our minutes, unless otherwise ordered by the Conference. No other business of any importance was done at this Conference.

On motion, Conference adjourn

Conference in 1836 was held with the church at Hookerton, Greene county, N. C., on the 10th, 11th, 12th and 13 days of November.

Eld. Thomas Moore preached the Introductory sermon from Phillippians 3: 16.

Conference was then organized by choosing Eld. Thomas Moore, Moderator, James Moore, Asst. Mod., and Bros. Winsor Dixon, Clerk and Reuben Barrow Asst. Clerk.

On motion, Bros. Joel Joyner and Wm. Korne-gay were appointed a Committee of Finance.

On motion of Eld. Jesse Heath, the report of the committee appointed by the last Annual Conference, to revise and amend the Discipline of the Free-Will Baptist connection in N. C., was read the first time.

On motion, the church letters were read and accepted.

On motion, Eld. John Utley, from the Christian Conference, was invited to a seat in this Conference.

On motion, the revised Discipline was read the third time, accepted, (with some amendments) and ordered to be printed.

Agreed, that Bro. Winsor Dixon transcribe the Confession of Faith, and that Bro. Reuben Barrow forward them to the press and have them printed, together with the revised Discipline.

By request, the name of Eld. John Fonville is discontinued from these minutes: he having united with the South Carolina Conference.

On motion of Eld. Heath, the name of Israel B. Hutchins be discontinued from our minutes.

On motion, Conference adjourn to time and place of next Conference.

Conference in 1837 was held with the church at Louson Swamp, Lenoir county, N. C., on the 9th, 10th, 11th and 12th of November. Eld. J. H. Dixon preached the Introductory Sermon from 1 John 3:1.

Conference then organized by choosing Elders J. H. Dixon, Moderator; Benjamin Parrott Asst. Moderator; Bros. Reuben Barrow, Clerk; Joel Joyner, Jr., Asst. Clerk; Bros. Windsor Dixon and Alfred Moore committee on Finance.

On motion, Eld. John Utley, from the Christian Conference, be invited to a seat in this Conference.

On motion, the church letters were read and accepted.

By request of Durham Creek church, agreed, that the name of Jeremiah Rowe be again enrolled on the list of preachers.

On motion, Eld. Jesse Vause write a letter to the South Carolina Conference.

Agreed, the names of the following preachers be erased from the list of ministers in the Free Will Baptist connection:—Bryan H. Glisson, Joel Clifton, David Hartsfield, Felix Kelly and Benjamin Churchill.

Voted, that Eld. Jacob Utley visit the brethren in South Carolina.

Agreed, that Elders Jesse Heath, James Moore and Robert Bond be a committee to inquire into the conduct and standing of Eld. Hartsheld, and report to this Conference.

Committee reported unfavorably and it was agreed that his name should be taken from the list of ministers.

On motion, the name of Eld. Jesse Howering be enrolled on the minutes as a minister.

Voted, that our next Annual Conference be held at Grimsley's, Greene county, commencing Thursday before the 2nd Sunday in Nov. 1838.

No other business of importance was done in this Conference.

Agreed to adjourn to time and place above mentioned.

Conference in 1838 was held with the church at Grimsley's, Greene county, N. C., on the 8th, 9th, 10th and 11th of November. Eld. Dickerson Dail preached the Introductory Sermon—Text: 1 Cor. 1:10. Conference was then organized, and Eld. Jesse Heath was chosen Moderator; Eld. Jacob Utley, Asst. Moderator; Bro. Winsor Dixon, Clerk; Bros. John H. Dixon and James Albritten be a committee on Finance; Elders Jacob Utley, James Moore and Dickerson Dail be a committee of Arrangements.

On motion, the church letters were handed in and read.

On motion, Eld. Jacob Utley visit the South Carolina churches and brethren this year.

On motion, of Eld. Bond, the Constitution of the Annual Conference be read.

On motion, a petition from the church at Imitation, for the ordination of Bro. Jordan Cox be considered.

Agreed, that Elders Jesse Heath, R. Bond and John Powell be appointed to attend to the ordination of Bro. Cox.

On motion of Elder R. Bond, agreed, that the names of the ministers be called, and inquiry made of their religious character during the

past year, and upon examination, it was ordered that Elder Jas. Moore's name be erased from the minutes, for intoxication.

Ordered, that Elder Jesse Vause be cited to attend the next Annual Conference.

Ordered, that the name of Elder John Rasberry be discontinued in the minutes, he having removed from the State.

Ordered, that the names of Elder Brinson Hollace and Bro Everet Davis be discontinued, on account of their removal from the State.

Ordered, that the name of Bro. Samuel Madlin be discontinued in the minutes on account of his death.

Ordered, that the name of Elder Daniel Cox be discontinued for disorderly conduct.

Ordered, that Elder Jeremiah Rowe be cited to attend the next Annual Conference.

On motion, inquiry be made about the ordination of Bro. Wm. Brown.

Agreed that the ordination he had received be valid, and that his name be enrolled on the minutes.

On motion, of Elder Lewis Williams, resolved, that the Conference take into consideration the subject of the spread of the Gospel.

Voted to adjourn to time and place of next Conference.

Conference in 1839 was held with the church at Fellow's Chapel, Pitt county, N. C. on the 7th, 8th, 9th and 10th days of November.

Elder Benjamin Parrott preached the Introductory sermon,—Text: Jude 1:21.

Conference was then duly organized by choosing Elder John Dixon, Mod., Elder Benj. Parrott, Asst. Mod., Elder Jesse Vause, Clerk, Bro. Willis Murphrey, Asst. Clerk; Elder Jacob Utley and Bro. James Spears, a committee on Finance, and Elder R. Boud, Bros. Emanuel Jarmon and Warren Bell, a committee of arrangements.

On motion, Elder Joel Clifton, from the Christian Baptist Conference, was invited to take a seat with us.

On motion, a letter was presented (directed to this Conference) from the Union Baptist connection in Georgia, requesting a correspondence, which was read and laid on the table for a more deliberate consideration of the Conference.

On motion of Elder Jesse Vause, he having been cited agreeably to an order of last Conference, to attend this Conference, on a charge preferred against him, by his request the case was taken up; and after a full investigation, the charge proved unfounded and he was honorably acquitted.

On motion, Elder Jeremiah Rowe having been cited agreeably to an order of last Conference, to attend this Conference on a charge of disorderly conduct, the case was taken up and the evidence establishing the charge appeared to the satisfaction of the Conference; therefore, ordered that his name be discontinued in our minutes.

On motion, the name of Elder Henry D. Cason be discontinued in our minutes for disorderly conduct.

On motion, the church letters were called for and read.

On motion, the names of Bros. Wm. R. Fulcher and John Barrow, be enrolled in our minutes as ministers of the Gospel.

On motion, the letters from the United Baptist connection in Georgia was taken up and received, and Elds. Bond, Parrot and Vause were appointed a committee to correspond with said denomination.

On motion, Eld. Benjamin Parrott and Robert Bond be appointed delegates to the South Carolina Conference.

On motion, Eld. Jacob Utley be appointed a delegate to the Christian Baptist Conference in N. C.

Eld. Jeremiah Heath moved that a demand be

made, that all the ministers confess that they will preach the doctrine, and support the principles and practices of the Free-Will Baptists, and that this confession and pledge be inserted in the minutes. The demand was refused by an overwhelming majority; in consequence of which Eld. Jeremiah Heath demanded that his name be erased from our minutes, which was done.

On motion, Conference adjourn.

(We haven't a record of the Conference in 1840.)

Conference in 1841 was held with the church at Piny Grove, Sampson county, on the 11th, 12th, 13th and 14th days of November.

Eld. Lewis Williams preached the Introductory sermon—Text Matt. 11: 19.

Conference was then organized by choosing Bro. Winsor Dixon Moderator, Eld. John Clifton Asst. Mod., Bro. Reuben Barrow, Clerk, Bro. Joel Joyner, Jr., Asst. Clerk., Bros. Lewis Williams and H. Bryan, a committee on Finance and Elds. R. Bond, John Dixon and Jacob Utley, a committee of Arrangements.

On motion, the church letters were called for, read and accepted.

On motion, Bro. Reuben Barrow write a circular letter to be read in the next Conference.

Agreed, that this Conference be hereafter called the Bethel Conference of North Carolina.

Some other business of no importance was transacted, and Conference adjourned to time and place of next Conference.

Conference in 1842 was held with the church at Welch's Creek, Martin county, N. C., on the 10th, 11th, 12th, and 13th days of November.

Eld. Thomas Latham preached the Introductory sermon from the 17th chapter of John.

Conference was then organized by choosing Eld. Thomas Latham Moderator, Eld. Robert Bond, Asst. Moderator; Bro. Jacob French, Clerk, and Bro. Wiley Moore, Asst. Clerk.

On motion, the letters from the several churches were called for, read and accepted-

On motion, Eld. John Dixon be requested to visit the churches at Parker's M. H. and Gum Swamp, before the next Conference.

On motion, Eld. Thomas Latham be requested to attend the Union meetings of certain churches in Martin, Pitt and Beaufort counties.

On motion, Bro. David Watson be enrolled on the list of ministers of this Conference.

On motion, Bro. Benj. Meeks be enrolled on the list of ministers.

On motion, the name of Eld. John Jones be erased from the list of ministers belonging to this Conference.

On motion, the Annual Conference be held at

Wheat Swamp, Lenoir county, and that it commence Thursday before the 2nd Lord's Day in Nov. 1843.

On motion, Eld. Benjamin Parrott be requested to preach the Introductory sermon.

Some other business of no importance was transacted and Conference adjourned.

Conference met at Wheat Swamp, Lenoir Co., Thursday before the 2nd Sunday in Nov. 1843. At this Conference, and the three following Conferences, the Volcanoe bursted that had been burning for thirteen years. The Campbellites, during all this time, had been vigorously proselyting the Free Will Baptists. In less than three years they almost annihilated the Bethel Conference, for in 1847, when the scattered remains of the Bethel Conference and the Shiloh Conference were united, we find that twenty-five of our ordained preacher's names left off the minutes; Viz: Robert Bond, Jacob Utley, J. H. Dixon, Wm. McGowan, B. Parrott, P. Rackley, J. L. Clifton, Wm. Latham, J. Rice, J. Powel, J. Lewis, L. F. Williams, J. Cox, H. Smith, W. T. Mobley, J. Gurganus, J. Howering, T. J. Latham, Wm. Gardner, W. R. Fulcher, N. Stancil, S. D. Collins, B. Meeks, D. Watson and J. P. Dunn.

Experience teaches a dear lesson, and we have

learned in this school to watch those who visit our Conferences pleading for union.

Our Campbellite brethren got so bold in their proselyting work, that Elder Josephas J. Latham, who left us, tried to organize a Campbellite church in Piney Grove, and when our brethren forbade it, he pulled out enough weak-kneed members from that church to organize what is now called Red Oak. Bro. Latham was not satisfied with this, for he even tried to secure the land to build a church in a few yards of Piney Grove church.

Incident after incident could be given to show how we have been treated by our Campbellite brethren, but we have no desire to resurrect them now.

RECORD OF THE ORIGINAL FREE WILL BAPTISTS OF N. C., FROM 1847 to 1897.

According to appointment the ministers and delegates of the Original Free-Will Baptist Conference convened with the church at Hood's Swamp, Wayne county, Thursday before the 2nd Sunday in November, 1847.

During this year, many of our brethren had joined the Free-Masons.

Some of our oldest preachers considered this a great sin, for they said: "Christ did nothing ni secret." So they passed a resolution, in which they declared themselves separate from all the societies of the day; we suppose they meant all secret orders, such as Odd Fellows, Free Masons, etc. This resolution caused much disturbance. After many warm speeches had been made, both

pro and con, the Conference passed a resolution deciding it a Conference without Free Masonry, upon which the brethren who were in favor of it withdrew from the Conference. But, strange to say that some of those who were active in this resolution, afterwards, were the cause of the division that took place in after years.

On motion, they invited all the ministers and lay members, who were favorable to this resolution, to meet them in their next Conference.

Three ministers left at this Conference, viz:—Stephen D. Collins, John Dupree and J. Utley.

Thus, the vine that had run over the wall was again being destroyed by “the little foxes.”

From the Conference just described, peace and prosperity seemed to reign, and the churches were in a flourishing condition until the Conference of 1850. Some churches reported as high as 112 baptized during the year, but some of the preachers that were supposed to do some good, had joined the Masons, and left our connection, for this cause has grown the divisions; and is it not strange that a minister should prefer worldly institutions to the church of Christ?

Conference in 1850, met at Wheat Swamp Lenoir county.

In this Conference, as we have already hinted, the germ first started that afterward caused

great troubles. The churches had been quite prosperous during the year; Louson Swamp had 115 additions this year, others had large additions, and all went to the Conference flushed with victory, but the enemy, which had been routed, was recruiting and gathering his scattered forces to muster and meet in another place.

Elder John F. Jones, during this year, paid the debt of nature, left the troubles of earth for heaven's eternal mansions.

Gideon Allen's name was discontinued because he had united with the disciples and joined the Masons.

After some other business was transacted, the following motions were made:

On motion of Elder Calvin Ruff, agreed that the resolution adopted at the Conference, held at Hood's Swamp, Wayne Co., in relation to Free Masonry, be expunged.

On motion of Elder Jesse Vause, voted that each individual church belonging to the Free Will Baptist General Conference hold its own key within its own power, and transact its own business, without the General Conference having any control over it, further than that of an appeal, which it may have the power to decide if any individual should appeal from the

judgment of the Conference to which he or she may belong.

These resolutions were the cause of the trouble that followed, as they again introduced Freemasonry, and it was so understood, we find that in the course of twelve months, a number of our members, and some of our ministers had united with that order, while others determined not to fellowship it in their churches, acting on the above resolutions, which brought about much confusion at the next Conference.

Conference in 1851 met at Free Union, Greene county.

This Conference year was considerably blessed with additions to the churches, but when the Conference met there was great confusion on the account of Masons and Odd Fellows. They had, as already stated, crept into the churches, and tried to force themselves on others.

Some of our best ministers had united with these orders, but that sainted man of God, Eld. James Moore had refused to have them in his churches, therefore all the artillery of the opposite party was leveled at him. We will here draw the veil over the scene, and leave it for eternity to reveal.

On motion of Elder Calvin Ruff, agreed to rescind a part, and alter a resolution passed at

the last Conference, held at Wheat Swamp, Lenoir Co., giving each individual church, belonging to the Free Will Baptist General Conference, its own key within its own power, to transact its own business without the General Conference having any control over it, further than that of an appeal.

Thus the above resolution was rescinded in part, and altered to this effect, that no member shall be excluded, or any person debarred from becoming a member of any church belonging to this connection for being or becoming a member of any of the following orders, viz: Free-Masons, Independent order of Odd-Fellows, or Sons of Temperance, which was adopted by the Conference.

The result of these resolutions was, that the next Conference was represented by two churches in the same house.

Conference in 1852, met at Louson Swamp, Lenoir Co.

This Conference was also the scene of troubles, and the resolutions, that were passed in 1851, were now repealed, which caused great dissatisfaction to the friends of them, and they set about a division, which they accomplished at the next Conference. We find the names of several ministers left off the minutes this year, but

the writer does not know the reason.

Conference in 1853 met at Free Union, Martin Co.

At this Conference was the trying scene to those who were friendly to old Free Will principles. It was here the battle was fought, that brought sweet peace and harmony that has since prevailed. The conflict and struggle that took place at this Conference, we would gladly leave behind the veil, but we feel bound to record it for the sake of that peace we now enjoy.

Immediately after this Conference was duly organized, Elder Alfred Moore introduced a resolution, the purport of which was, that no church belonging to this Conference shall be at liberty to reject any person applying for membership, or excommunicate any member on the ground that he belongs to the order of Free-Masons or of Odd Fellows.

Eld. James Moore introduced a resolution, giving to each church its own key—the privilege of transacting its own business. The Moderator, H. G. Paul, refused to put this resolution before the house, where on, Eld. James Moore put it to a vote, and received sixty, and Eld. Alfred Moore's received thirty six.

At this stage of the proceedings, there was great confusion, such as we hope never to see

again among Christian people.

The Conference adjourned until next day at ten o'clock, A. M.

On Friday, Conference met again, and it being found impossible to harmonize or unite upon the resolutions introduced by Elds. James and Alfred Moore, the Conference divided.

Each party reorganized, and the old Free-Will Baptist fell back on their discipline, and sought the old paths, and found peace. The other party has united with other denominations.

We here insert the ministers names, who composed the Conference at this time: Jeremiah Heath, James Moore, Jesse Vause, Alfred Moore, Dickerson Dail, John Creekman, Charles Holland, John Barrow, Theophilus Slaughter, Benjamin Albritton, R. H. Wetherington, Hiram G. Paul, Abram Taylor, Thomas Rives, Brinkley White, Gardner Holmes, Charles H. Ratcliff, Wm. Harris, Wm, Baker, T. C. Baker, Ephraim Harrison, Edward Vandix, Joshua Harrell, Mathew Manning, Fred Potter, Curtis Lee, J. B. Vanes, Jesse Shackelford and Joseph Sauls.

The following is the list of ministers that adhered to the old paths at the time of the division:

Jeremiah Heath, James Moore, Dickerson Dail, Theophilus Slaughter, W. J. Baker, Joshua Har-

rell; Mathew Manning, R. A. Wetherington, A. Taylor Thomas Rives, Brinkley White, Fred Potter, Curtis Lee, Joseph Sauls, Jesse Shackelford, Rufus K. Hearn, Joseph S. Bell.

The two last names were attached at this Conference.

Conference in 1854 met at Hart's, Greene Co.

At this Conference, love and union prevailed. Harmony and peace seemed to flow from breast to breast. No business of any importance was transacted. The churches, generally, reported a small increase.

We find the names of Thomas Moore, Jr., J. Hardison, Oliver Harper, Reddin Williams, added to the list of ministers; and F. W. Potter dismissed for bad conduct.

Conference in 1855 met at Core Creek, Craven county.

At this Conference the love of God seemed to prevail in every heart, and His Spirit to brood over the entire Conference. No business of importance was transacted. The churches reported a small increase.

We find the names of Wm. May, W. G. Hall Wilson Daniels added to the list of ministers.

This Conference opened a correspondence with the Free Will Baptists of Georgia, by appointing Eld. R. K. Hearn corresponding Secretary.

Conference in 1856 met at Grimsley's, Greene county..

This Conference took steps to rescue of the history of the Conference. Eld. R. K. Hearn was appointed recording Secretary by passing the following resolution:

Resolved, by the General Conference, that Bro. Rufus K. Hearn be appointed to procure a book and keep a true record of all the business transactions of this and future Conferences, and such other facts as may seem proper and right; also, a sketch of the lives of the several ministers composing the same.

Bro. Nehemiah Garriss was appointed general Treasurer.

Elds. Wm. May and R. K. Hearn were appointed to correspond with the Georgia brethren.

This Conference commenced to practice what the Discipline require as to the examination of the character of ministers.

The ministers all passed examination except R. H. Wetherington; he was arraigned for keeping a grog shop. A committee was appointed to inform him of the action of the Conference and report his conduct to the next General Conference.

Some of the churches were considerably revived during this year. There were 150 additions.

The names of John Carter and Warren McGlohorn were added to the list of ministers.

Conference in 1857 met at Gum Swamp church, Pitt Co.

This Conference met at the appointed time, Thursday before the 2nd Lord's day in Nov. 1857.

Elder Wm. May preached the Introductory—Text: 2 Cor. 7:1.

Conference was then duly organized by choosing Elder Wm. May, Moderator and Elder Joseph Sauls, assistant Moderator; Elder Thomas Moore, Jr., Clerk, and Bro. Henry Stancill, assistant Clerk. Other necessary officers were appointed, and Conference proceeded to call for the letters from the different churches. The churches, this year report a small increase, with peace and harmony. Praise the Lord!

The following business was transacted after getting through with the letters:

On motion of Elder Joshua Harrell, Elder R. K. Hearn was released from recording the proceedings of the Conference of 1856 on account of not being present at the commencement of business.

On motion, agreed that the corresponding letter from the Chattahoochee, United, or Free Will Baptist Association of Georgia, be received and read in this Conference.

This letter proposed to hold a convention for the purpose of a union of the Free Will Baptists South. There was quite a spirited, but Christian discussion on the subject. Elder Wm. May, Elder R. K. Hearn, Elder J. S. Bell and Elder Joseph Sauls were in favor of it, and Elder James Moore, Elder Jesse Shackelford and Elder Thos. Moore, Jr., against it.

On motion of Elder Thomas Moore, Jr., the business was laid before the churches for their action, and report at next Conference.

On motion of Elder J. S. Bell, agreed that Eld. R. K. Hearn and Elder Wm. May, continue the correspondence with the Georgia Brethren.

Elder Wm. May reported that he had waited on Elder R. A. Wetherington, according to the action of the Conference of 1856, and Elder Wetherington being present, asked forgiveness and was restored.

On motion of Elder R. K. Hearn, we will not recognize any minister that engages in the traffic of spirituous liquors.

On motion, the list of ministers was called and their Christian conduct examined. All passed examination.

On motion of Elder James Moore, the names of Haskill Jones and Matthew Casey be enrolled on the list of ministers.

Some other business of no importance to this work was done, and Conference adjourned to meet again at Holly Hill, Duplin county, in 1858.

Conference in 1858 met at Holly Hill, Duplin county.

Elder D. Dail preached the Introductory sermon from 2 Tim. 4: 2,3. Conference was organized by choosing Elder Dail, Moderator, Elder Harrell, assistant Moderator; Bro. Jesse Randolph Clerk and Elder Haskill Jones, assistant Clerk. Other officers being appointed, the Conference proceeded to business.

On motion of Eld. R. K. Hearn, Eld. B. B. Albritton and delegates from his churches be invited to take a seat with us.

On motion of Bro. M. M. Satterthwaite, we appoint a committee to confer with Eld. B. B. Albritton as to again uniting with us.

On motion of Eld. Thomas Moore, Elds. J. Harrell, R. K. Hearn, J. S. Bell and Wm. Maybe the committee.

The committee, report as follows:

We, the committee, beg leave to report that Eld. B. B. Albrittain has given us full satisfaction by stating that he is willing to be ruled by our Discipline, and come under our rules and regulations, therefore, we move that he be re-

ceived, and his name enrolled on our minutes; also, the churches that he is pastor of, by an examination as they are called.

Report was adopted, and on motion of Eld. B. B. Albritton, Eld. Mathew Holton and his two churches were received in our connection.

The letters of the several churches were called for, and read. The churches report 246 baptized.

After the reception of the regular church letters, the letters from the new church in Pitt county, called Sts. Delight, was offered and rejected.

On motion, the corresponding letter of the Georgia brethren was read. The subject of the Convention of last year was taken up by calling for the report of the different churches, and the majority of the churches rejected it and also rejected the correspondence.

The list of ministers was called and their Christian conduct examined. All passed examination. No other business of importance was done.

Conference in 1859 met at Reedy Branch, Pitt county.

The conference met according to appointment. Eld. Joshua Harrell preached the Introductory, —Text Acts 20: 28.

Conference was then organized by choosing

Eld. J. Harrell, Moderator, Eld. Thomas Moore Asst. Moderator, Bro. Jesse Randolph Clerk, and Eld. H. Jones Asst. Clerk.

After appointing other officers, necessary, the Conference called for the letters of the churches. The churches report 286 baptized.

After reading the church letters the following business was transacted.

On motion of Eld. J. S. Bell, Eld. R. K. Hearn draw five dollars out of the General Treasurer, to purchase a book to keep a record of the proceedings of the General Conference.

On motion of Eld. B. B. Albritton, agreed that we hold Union Meetings in our connection on the fifth Sunday in every month that has five Sundays.

On motion of R. K. Hearn, agreed that the Moderator appoint a committee of six to draw up a plan for the proper regulation of the Union Meetings, whereupon, the Moderator appointed Elds. Wm. May, R. K. Hearn, J. S. Bell, Thos. Moore, B. B. Albritton and Haskill Jones.

On motion, the list of ministers was called and their Christian conduct examined. All passed examination.

On motion, the names of W. T. Bilbro and Malachi Linton be enrolled on the list of ministers.

The Committee on Union Meetings return and report as follows:

We, the committee, beg leave to report that we think it expedient to hold Union and Communion Meetings, commencing Saturday before the fifth Sundays and that there be three districts in which they be held, the first on the North side of Tar river, the second between Tar river and Great Contentnea, to the junction of Neuse river, and the third on the South side of Great Contentnea, and South of Neuse river. We also recommend, that the first Union Meeting be held at Gum Swamp, Pitt county, commencing Saturday before the fifth Sunday in January, 1860. And, we request that the second district petition to the first where they wish them to hold the next and likewise, the third to the second.

We also beg leave to report that we do not wish to lay any compulsion upon our brethren, but request that all ministers attend when convenient.

On motion of Elder R. K. Hearn, agreed that if the 2nd district does not petition for the Union Meeting above mentioned, the 3rd has the right, and if the 3rd does not, the 1st has the right, and that the ministers present decide on the petitions where the next be held.

On motion of Elder B. B. Albritton, agreed.

that the churches in the three districts above mentioned, have the right to petition for the Union Meeting by delegation or letter.

On motion of Elder R. K. Hearn, agreed that the Moderator appoint a committee of five to examine our Discipline and see if there has been any law passed and standing on the minutes that conflicts with the Discipline, and report at our next General Conference. The Moderator appointed Elders B. B. Albritton, Wm. May, R. K. Hearn, J. S. Bell and Thomas Moore.

Some other business of no importance to this work was transacted, and Conference adjourned.

Conference in 1860 met at Post Oak, Craven county.

Elder R. K. Hearn preached the Introductory sermon from Matt. 28: 19,20; after which the Conference was organized by choosing Elder R. K. Hearn Moderator, and Elder B. B. Albritton assistant Moderator; Bro. Jesse Stancill, Clerk, and Bro. J. L. Waters, assistant Clerk.

After appointing other officers and committees the church letters were called for, and intelligence from 42 churches was received, reporting 187 baptized.

On motion of Elder Wm. T. Bilbro, there be a Union Meeting held in each of the dis-

tricts as described in the minutes of the last Conference. It was then ordered that in the 1st district, the 1st be held at Hickory Grove, Pitt county, in the 2nd district, the 1st be held at Elm Grove, Pitt county, and in the 3rd district, the 1st be held at Core Creek, Craven county.

On motion of Elder Wm. May, agreed that the delegates petitioning for the Union Meeting, shall be entitled to vote on the petitions.

The list of ministers was called and their Christian conduct examined. 23 passed examination.

When the name of R. A. Wetherington was called, it was reported bad.

On motion of Elder J. S. Bell, the name of R. A. Wetherington be erased from our minutes, and the Moderator appoint a committee to wait upon him and demand his credentials; whereupon, the Moderator appointed N. Garriss and J. T. Williams.

When the name of Wm. G. Hall was called, it was reported not very good, but decided to continue his name twelve months longer, and the Moderator appointed Elder Joseph Sauls to try to win him back to the path of duty.

When the name of Warren McLawhon was called it was reported bad, and it was ordered that his name be erased from our minutes.

When the name of Matthew Casey was called and reported bad, it was ordered that his name be left off the minutes for twelve months, and the Moderator appointed Elders Haskill Jones, Thomas Rives and Bro. Wm. J. Kornegay as a committee to wait on him and report at next Conference.

On motion of Elder B. B. Albritton, agreed that the name of Ephraim Harrison be enrolled on the list of ministers. Elder Wm. May introduced a letter from a church in Johnston county called Sandy Grove, asking admittance, and on motion of Elder Wm. T. Bilbro, agreed that the Moderator appoint a committee of three to ascertain the state and standing of said church and report to the next Conference.

Elder Joseph Sauls and Bros. Jonathan Boykin and Nathan V. Peel were appointed said committee; and on motion of Elder Sauls, Elder Hearn was added to the committee.

On motion of Bro. M. M. Saterthwaite, agreed that the committee, appointed at last Conference to examine the law and Discipline, make their report, which was as follows:

We, a part of the committee appointed at last Conference to examine the Discipline and Minutes, beg leave to report that the 3d clause of resolutions introduced by Bro. Jesse Smith, in

the Minutes of 1853, may be construed in a way to conflict with section 5th, in rules of Church Discipline, where the Discipline provides for the trying of a minister.

We beg leave further to report that all business shall be decided by the Discipline, independent to all other laws; as any law coming in contact with our Discipline is unconstitutional according to our Discipline, and according to Bro. Smith's resolution, Art. 2.

R. K. HEARN.

B. B. ALBRITTON.

J. S. BELL.

WM. MAY.

On motion of Bro. Jesse Stancil, agreed that the time of holding the Original Free-Will Baptist General Conference, in the future, shall be to commence on Thursday before the first Sunday in October.

On motion of Elder B. B. Albritton, agreed that the minutes, this year, be distributed according to contribution, and after this year, each church send for the number wanted, and shall contribute to the General Treasury to pay all charges to the place required.

On motion of Jesse Stancill, agreed, that the ministers having the care of the churches, composing this General Conference request the

churches, over which they have the pastoral care, to contribute to the Treasury, a sufficient amount to be kept in the Treasury, and the Treasurer be requested to give, to each and every minister of the F. W. B. connection, whose name is or may be enrolled on the minutes of said Conference, that, at every church of said denomination, at which he or they may visit and preach, the sum of one dollar. And it shall be the duty of the Treasurer to hand over the said sum to the minister or ministers, so visiting said churches, except, at protracted and Union Meetings. Some other business of no importance was transacted, and Conference adjourned.

Conference in 1861 met at Gum Swamp, Pitt county.

Eld. Joseph Sauls preached the Introductory sermon—Text: 2 Tim. 4:8, after which Conference proceeded to business by choosing Elders Sauls Moderator, R. K. Hearn Asst ; Bros. Jesse Randolph Clerk, Jesse Stancill Asst.; M. M. Satherthwaite, J. W. Linton and T. J. Stancill, a committee on Finance; J. S. Bell, Moses Robertson and J. H. Rogers, committee of Arrangements.

The church letters were called for and read. The additions this year were small; only 125 reported from all the churches.

The Conference then took up the Union Meetings, which had almost proven a failure. After a warm discussion, Eld. R. K. Hearn made a move to drop the Union Meeting work.

On motion of Eld. Hearn, the committee that was appointed at last Conference to wait on R. A. Wetherington, hand in their report; which was as follows:

We, the committee which was appointed at last Conference to wait on R. A. Wetherington and demand his license and credentials, beg leave to report that we waited on him and demanded his license and credentials, and he refused to give them to us; and we beg leave further to report that he said the Conference had no right to deal with him, and also said he considered the Conference had slandered him in doing as it had done.

J. T. WILLIAMS,

N. GARRIS,

Com.

On motion of Bro. Garriss, no church belonging to this Conference shall receive R. A. Wetherington as a member or preacher until he makes satisfactory confession to the General Conference.

On motion of Eld. J. S. Bell, the names of the preachers be called and their Christian conduct inquired into; all passed except J. Heath, Wilson Daniels and Wm. G. Hall.

Elders Dixon, Bell and Hearn were appointed to wait on Eld. Heath.

On motion, Wilson Daniels' name be erased from the minutes, and B. B. Albritton, M. Holton and S. S. Harris were appointed to wait on him and demand his license and credentials; also Wm. G. Hall's name be left off the minutes, and Jonathan Boykin and Hardy Batton were appointed to wait on him and demand his license and credentials.

On motion of Eld. Bell, Mathew Casey be restored and his name put on the minutes.

The names of O. P. Hunter, W. B. Denby, H. A. Dixon, James Harris, Ramon Gaskins and B. C. Wood were added to the minutes and became members of this Conference.

Eld. Ephraim Harrison's name was erased on the account of his death.

The Conference passed a resolution requesting the President to set apart a day for fasting and prayer, for peace in our land.

On motion of Bro. Garriss, the General Conference be held at the usual time in November.

On motion of Elder Hearn, the Clerk be authorized to advertise R. A. Wetherington's conduct in the minutes, and in various places where he is known.

On motion of Elder Jones, the correspondence be kept up with the Cape Fear Conference.

Some other business of no importance was transacted and Conference adjourned.

Conference in 1862 met at Indian Springs, Wayne Co.

Elder H. A. Dixon opened Conference and preached the Introductory sermon from Heb. 12:28.

The Conference then proceeded to business by choosing Elder H. A. Dixon Moderator, Bro. J. T. Joyner, Asst. Moderator; Elder M. Casey, Clerk, Bro. J. B. Jarvis, assistant Clerk; Bros. Allen Jackson and Wm. C. Little, committee on finance, and Bros. W. Casey and Wm. F. Brand, committee of arrangements.

The letters from the different churches were called for, handed in, and read. The church at Sts. Delight was erased from our minutes; and the church at Rose of Sharon, Lenoir county, was enrolled on the minutes.

The addition to the churches was very small this year; only 53 were baptized during the year.

Bro John B. Garriss was appointed General Treasurer, on the account of the death of the former Treasurer, N. Garriss.

The names of the ministers were then called and their Christian character examined. All passed examination except Thomas Rives and B. B. Albritton.

On motion of Elder M. Manning, Elders W. T. Bilbro, H. Jones and J. Sauls be appointed a committee to inquire into the charges against Elder Rives and they reported unfavorable and his name was left off the minutes.

A Committee consisting of Elders J. Sauls, M. Casey and Bro. J. Kornegay demanded his license and credentials.

On motion of Elder H. Jones, a committee of three be appointed to converse with Elder B. B. Albritton on the subject of his drinking to an excess, which report has reached the General Conference. Elders R. K. Hearn, Wm. T. Bilbro and Wm. May composed said committee.

On motion of Bro. J. B. Garris, Elder Joseph S. Bell's name be erased from our minutes on account of his death.

On motion of Elder H. Jones, the correspondence be kept up with the Cape Fear connection.

Some other business of little importance, was transacted and Conference adjourned.

Conference in 1863 met at Rose of Sharon, Lenoir county. Elder Haskill Jones opened Conference by praise and prayer and proceeded to preach the Introductory sermon—Text: Mark 13:37.

Conference was duly organized by choosing Elder Haskill Jones, Mod., Bro. J. Kittrell, Asst.

Mod , Elder Matthew Casey, Clerk, Bro. J. B. Garris, Asst. Clerk, Bros. Allen Jackson and Wm. C. Little, committee on finance and Elder Wm. T. Bilbro, Saterthwaite and H. C. Canady, committee of arrangements.

On motion, Elders Hall and Creech from the Cape Fear Conference be invited to a seat with us.

The letters from the different churches were called for and read.

The committee on finance, report \$96.66. The names of our ministers were called and their Christian conduct examined.

On motion of Eld. Bilbro, Eld. Thomas Rives be received in full fellowship with the connection and that his license and credentials be returned to him and he is now fully restored to his ministerial office, and that his name be enrolled on our minutes.

On motion, the names of Jacob Tench and J. Starling be added to the list of ministers.

On motion of Eld. Bilbro, we erase the name of Eld. B. B. Albritton from our minutes, and that a committee of three be appointed to wait on the church at Post Oak, and inform them of the conduct of Eld. Albritton, and that the church be requested to take his case into consideration, and act according to the Discipline and

report the case at the next General Conference. Eld. Bilbro, J. S. Dixon and Brice Jackson composed said committee.

On motion, a committee of three be appointed to wait on Eld. Albritton and inform him of the action of this Conference, and state to him that he cannot become a member any more until he shall give full satisfaction to the General Conference.

On motion, Eld. Dixon, Bros. I. Baldree and S. Kittrell compose said committee.

Eld. Abraham Taylor's name was erased on account of his death.

On motion, Elders H. Jones, H. A. Dixon and Wm. T. Bilbro were appointed delegates to the Cape Fear Conference.

Some other business of little importance was transacted and Conference adjourned.

Conference in 1864 met at Elm Grove, Pitt Co.

Eld. H. A. Dixon delivered the Introductory sermon from 1 Cor. 3:11

Conference was duly organized by choosing Elders Wm. J. Baker, Moderator, and Dixon assistant Moderator; Wm. May Clerk, Bro. J. B. Garrison assistant Clerk: Bros. Satterthwaite, Swinson and Kornegay were appointed a committee of Arrangements.

Eld. B. B. Holder, of the Cape Fear Conference, was invited to a seat in Conference.

The letters from the churches were called for and read; they show an increase of about 425 members during the year.

The Finance committee reports, contribution this year, \$279,25.

The report of Eld. Bilbro, J. S. Dixon and B. Jackson was called for and accepted, and B. B. Albritton's name added to the list of ministers.

Elders Sauls, Dixon and May were appointed delegates to the Cape Fear Conference.

The list of preachers was called and their Christian character examined.

On motion of Eld. Hearn, the resolution of 1863, requiring preachers to attend the Conference, be rescinded.

On motion, the Treasurer pay Eld. Holder \$30.

No other business of importance was done and Conference adjourned. Praise and prayer by Eld. Dixon.

Conference in 1865 met with the church at May's Chapel, Pitt county.

Eld R. K. Hearn, according to previous appointment delivered the Introductory sermon from 2 Cor. 5: 1.

On motion of Eld. Linton, Conference was organized by choosing Eld. R. K. Hearn, Mod., Eld. J. Sauls, Asst. Mod; Bros. J. H. Johnson, Clerk, Jesse Smith, Asst. Clerk, and Elds. Wm. J.

Baker, T. Phillips and T. Willoughby a committee on arrangements. Bros. Wm. Kornegay, Wm. Little and T. Barnhill, committee on finance.

The letters from the churches were called for and read; they report about 275 additions this year.

The church at Wheat Swamp was erased from the minutes.

A new church at Shiloh was received.

Elds. Jones and Albritton were chosen delegates to the Cape Fear Conference. The list of preachers was called and their Christian character examined.

On motion of Eld. Linton, the name of Eld. Wm. T. Bilbro be discontinued on the minutes for twelve months and a committee be appointed to wait on him and examine his character, and report at next Conference.

Eld. O. P. Humber, Bros. Henry Edwards and Asa Garris composed said committee.

The name of Eld. J. W. Budd was placed on the minutes in the list of preachers.

On motion of Eld. Humber, note be made in the minutes that C. C. Radcliff is not a minister of this connection, nor any other Free-Will Baptist Conference as we are aware of.

No other business of importance was done and

Conference adjourned. Prayer by Eld. Heath.

Conference in 1866 met with the church at Pleasant Grove, Wayne County.

Eld. Malachi Linton preached the Introductory sermon—Text Mark 16: 15-16.

Conference was duly organized by choosing Eld. M. Linton, Mod. R. K. Hearn Asst. Mod. Eld. M. Casey Clerk, J. L. Waters Asst. Clerk. J. Sauls, U. V. Peel and M. G. Collier committee of arrangements and Bros. Turner Pollard, John Swinson and M. T. Flinn committee on finance. Elds. Wm. Hall and P. Creech from the Cape Fear Conference, were invited to take seats in this Conference. The letters from the different churches were called for and read; they show an increase of about 300.

A new church at Black Jack Grove, Wayne county, was received and placed on the minutes.

On motion of Bro. Jesse Smith, the case of Little Creek church be continued and a committee be appointed to wait on the church and consult with them concerning their reception of R. A. Wetherington as a member of their church.

Elder O. P. Humber, Bros. Jesse Smith and James T. Williams composed said committee. The committee on finance report in the hands of J. H. Johnson, \$19 75; contribution this year, \$124,75. The list of preachers was called and their Christian character examined. Bro.

T. N. Manning, a young preacher's name, was ordered to be placed on the minutes.

On motion of Elder O. P. Humber, Elder W. T. Bilbro be reinstated and his name be enrolled.

On motion of Elder R. K. Hearn, a short sketch of the life of Elder Matthew Holton appear on our minutes.

Elders Jones, Sauls and Casey were appointed delegates to the Cape Fear Conference.

On motion of Bro. Jesse Smith, the colored people who are, or wish to be, members of our churches, remain as they have done heretofore.

On motion of Eld. R. K. Hearn, this Conference send out two ministers to all the churches in our connection to preach for them the ensuing year, in order to build up the destitute churches, wholly dependent upon the several churches for their support; and a committee be appointed to select the ministers. Bros. Jesse Stancill, Jesse Smith and J. L. Waters were appointed said committee. They report that Elders R. K. Hearn and J. Sauls be the ministers to travel and preach. Conference then adjourned.

Conference in 1867 met with the church at Hart's, Greene county.

Eld. Haskill Jones preached the Introductory sermon from 1 Pet. 3:8. Conference was organized by choosing Elders Jones, Moderator, May,

assistant Moderator; R. K. Hearn, Clerk, Bro. Jesse Smith assistant Clerk; Elder W. J. Baker, Timothy Rives and Noah Beaman, committee of arrangements, and John W. Linton, B. A. Baker and T. Barnhill committee on finance.

On motion of Elder May, Elders George Joyner and Gideon Allen of the Disciple Conference, be invited to seats with us.

On motion of Bro. Jesse Smith, the case of the church at Little Creek was dismissed.

The letters of the different churches were handed in and read.

The churches report 315 baptized during the year.

On motion of Elder R. K. Hearn, Elder George Joyner, a delegate from the Disciple Conference, was received with Christian courtesy, with permission to make any remark he may think proper.

On motion of Elder Wm. May, the church at Pilgrim's Rest, Craven county, was received and entered on the minutes.

On motion of Elders Henry A. Dixon and R. K. Hearn, it was resolved that this Conference advise the colored members of this connection to unite and form churches to themselves (but if any of them wish to remain enrolled amongst the white members, they can do so as private

members,) and we also advise them to form a General Conference to themselves.

Resolved further, that we appoint a committee of ten ministers belonging to this connection, or Conference, to have the oversight of them, and to advise and instruct them until they become competent to act for themselves.

Resolved further, that Elders Haskill Jones, Thos. Rives, Joseph Sauls, Henry T. Richardson, Malachi Linton, Wm. T. Bilbro, James Moore, Wm. May, Henry A. Dixon and R. K. Hearn, be the committee of ministers; and said ministers are requested to report to our next General Conference, the progress and condition of the said colored churches.

The Treasurer reports on hand, \$118,10.

On motion of Bro Jesse Smith, Elder A. J. Battle, of the Disciple Conference, was invited to a seat in Conference.

On motion of Bro. E. Turnage, Elder Irvin Jones, of the Union Baptists, was invited to a seat in Conference.

On motion, Elders H. Jones and J. Sauls, were appointed delegates to the Cape Fear Conference.

On motion, the list of ministers was called and their Christian conduct examined.

On motion of Elder R. K. Hearn, the confes-

sion of Elder O. Harper, for drinking to an excess, was received and he was forgiven.

On motion of M. M. Satherthwaite, the confession of Elder B. B. Albritton, for drinking to an excess, was received and he was forgiven.

On motion of Eld. O. P. Humber, Elds. J. Sauls and R. K. Hearn make their report as traveling preachers for the past year.

Eld. Hearn reported that they had traveled the most of the year, had re-organized seven of the broken down churches, and found other places where there was a great call for Free-Will Baptist preachers.

On motion of Bro. Truman Jones, Elds. H. A. Dixon and B. B. Albritton travel and preach the coming year for the broken down churches.

On motion of Eld. Wm. May, two delegates were appointed to go to the Disciples Conference.

On motion of M. M. Satherthwait, a committee was appointed to confer with Eld. M. Casey. The Moderator appointed Elds. James Moore and Jesse Smith.

The committee report that they believe Eld. Casey has departed from the faith of the Gospel, and we grant him his name at his request.

On motion, the name of H. T. Richardson, J. Paul, D. P. Miller, L. D. Broughton, Daniel Davis, J. King and A. Lane were enrolled on our minutes as ministers of the Gospel.

On motion of Eld. O. P. Humber, Eld. J. Jones was allowed to state the object of his visit, which was to invite us to send delegates to a convention, to be held at Hookerton, Greene county, N. C., commencing Friday before the 5th Sunday in Dec., 1867, for the purpose of trying to unite the three denominations, Viz:—The Union Baptists, Disciples and Free-Will Baptists.

On motion, the following brethren were appointed: R. K. Hearn, Wm. May, J. Sauls, O. P. Humber, T. Moore, J. Smith, J. Stancill, C. Kittrell, T. Barnhill and J. Linton.

On motion, Eld. R. K. Hearn was directed to have 500 copies of our Discipline printed, which were ordered to be sold at cost, and he be allowed \$15,00 for his services. Agents taking them for sale shall be responsible to the Conference for the number they take.

After making arrangements for next year, Conference adjourned.

Conference in 1868 met with the church at Reedy Branch, Pitt county.

Eld. R. K. Hearn delivered the Introductory sermon from Heb. 11:24,25; after which Conference was duly organized by choosing Elders R. K. Hearn, Moderator, Wm. May, assistant; J. W. Linton, Clerk, Haskill Jones assistant; Wm. May, and Bros. L. Nobles and H. Smith, com-

mittce of arrangements; Henry Gurkin, John Swinson and Wm. C. Little, committee on finance.

The letters from the different churches were called for and read.

On motion of Eld. May, the church at Dixon Chapel, Greene county, was received and entered on the minutes.

On motion of Bro. Jesse Smith, the church at Union Grove, Wayne county, was received and entered on the minutes; also the church at Goose Creek, Beaufort county.

On motion, Elders H. Jones, R. K. Hearn, Wm. May and T. N. Manning, were appointed to organize the colored Free Will Baptist General Conference and instruct their churches next year.

The list of ministers was then called.

On motion of Eld. T. N. Manning, the name of Wm. T. Bilbro be erased from our minutes, and Eld. R. K. Hearn retain his (Bilbro's) license and credentials until next Conference.

On motion, E. L. Sowers, B. C. Field, R. P. Hill and Ivy Taylor, be enrolled on the minutes as ministers of the Gospel.

On motion of Eld. H. Jones, Eld. R. K. Hearn be requested to write a biographical sketch of the life of Eld. Henry A. Dixon, and publish it in the minutes; and Eld. Wm. May write a letter of condolence to his wife and children.

On motion, Elders Jones and Shackelford were appointed delegates to the Cape Fear Conference.

On motion of Eld. Wm. May, Bros. Stilley and Hart, of the Union Baptists, be invited to seats in this Conference

On motion, Bros John L. Gaskins, Noah Gaskins and Furney Fulcher, be appointed as Trustees of the lot in the town of Newbern, belonging to the Free Will Baptists, and that they hold said lot until further orders.

On motion of Bro. Jesse Stancill, we send two ministers to travel and preach as heretofore, and the Moderator appointed them. He appointed Elds. T. N. Manning and Wm. Baker.

On motion, Elds R. K. Hearn, Wm. May, M. Linton and O. P. Humber were appointed delegates to the Grand Council of Union Baptists, N. C.

On motion of Eld. Wm. May, we take the vote, whether or not this Conference is willing to make any concessions in their name in order to unite with the Union Baptists. It was voted that we make no concessions.

After making arrangements for the next Conference, this Conference adjourned by a short exhortation from the Moderator, and prayer by Eld. H. Jones.

Conference in 1869 met with the church at Milton, Craven county.

Eld. J. Sauls preached the introductory—Text 2 Chron. 15: 2.

Conference was organized by choosing Elds. J. Sauls Moderator, M. Linton Asst., R. K. Hearn Clerk, H. Jones, Asst , Bros. J. Stancill, N. Hill and R. Mozingo, committee of arrangements and Wm. Little, A. A. Gurkin and A. Parks, committee on finance.

On motion, the letters from the different churches were called for and read.

On motion of Bro. A. Parks, Eld. B. W. Nash be invited to a seat with us.

On motion the churches at Sts. Delight Greene county, Stoney Branch, Craven county, Spring Hill, Wayne county, Sandy Hill, Wilson county, Springs Creek, White Hill, North Creek, Beaufort county, and Holly Spring, Johnson county, be received and entered on the minutes.

On motion of Eld. H. Jones, J. L. Winfield be invited to a seat with us.

The list of ministers was called and on motion of Eld. M. Linton, a committee of three was appointed to wait on Eld. O. P. Humber and converse with him concerning his playing certain games. The Moderator appointed Eld. Wm. May and J. and H. Stancill.

On motion of Eld. M. Linton, the power of giving license and ordaining any person to

the ministry be withdrawn for twelve months from Elds. L. Faus and Wm. Fields, and that said Faus and Fields demand the license and credentials of one Alex. Paul immediately, and that Bro. J. H. Hays, A. Mozingo, and O. Willians inform them of the action of this Conference.

On motion of Eld. H. Jones, we notify the public that Alex. Paul is no minister in our connection, and is unworthy the confidence of any Christian people; therefore, we warn our churches to beware of him and have nothing to do with him.

On motion of Bro. A. Parks, the name of Jacob Tench be erased from our minutes.

On motion of Eld. H. T. Richardson, Eld. R. K. Hearn deliver to Wm. T. Bilbro his license and credentials, and that he be restored to the ministry and his name appear on the minutes.

On motion of Elder R. K. Hearn, Elder H. Jones hold the license and credentials of M. Casey until further orders.

On motion, the names of J. W. Linton, Levi Johnson, C. C. King, J. O. Wilson and S. Hambleton, be enrolled on the minutes as ministers of the Gospel.

On motion, Elders R. K. Hearn and H. Jones, were appointed delegates to the Cape Fear Conference.

On motion of Elder R. K. Hearn, the Mod. appoint three delegates to the proposed Convention of Free Communion Baptists of N. C. The Mod. appointed Elders H. Jones, R. K. Hearn and Bro. Jesse Stancill.

On motion we dispense with sending ministers to travel and preach the ensuing year.

The moderator appointed Elders M. Linton, H. T. Richardson and J. W. Linton, delegates to the Grand Council of Union Baptists.

Some other business of no importance was transacted and Conference adjourned.

Conference in 1870 met with the church at Sts. Delight, Greene county. Elder Haskill Jones, who was appointed by the last Conference to preach the Introductory, attended and preached from Eph. 5: 6.

Conference was organized by choosing Elder H. Jones, Mod., Elder Joseph Sauls, Asst. Mod.; Elder R. K. Hearn, Clerk, Bro. Jesse Stancill, Asst. Clerk; Elder T. N. Manning and Bros. James Barfield and Elbert Dail, committee of arrangements, and Bros. Henry Stancill, W. C. Little and F. McLawhon, a committee on finance.

On motion, Elders George Joyner and A. C. Hart, of the Disciples, and I. Jones and Jesse Davis of the Union Baptists, and B. W. Nash of

The Baptists, be invited to seats in Conference with us.

The letters from the different churches were then read and contents noted.

On motion of E. L. Sowers, the church at Lane's Chapel and Piney Grove, Craven county, N. C., were received and enrolled on the minutes.

On motion of Elder R. K. Hearn, the seventh clause of section second, of the Church Discipline (which reads as follows: "Every Elder having the care of a church or churches, shall have the right to constitute branches of the same.") be changed so as to give ordained ministers in our connection, a right to organize new churches wherever they can get a sufficient number of male members to fill the offices required by the Church Discipline. The vote on this resolution was 77 for the change, and 8 against it.

On motion of Elder Joseph Sauls, the church at Chapel Hill, Wayne county, N. C., was received and entered on the minutes.

On motion of Elder M. Linton, the church at Rouse's Chapel, Lenoir county, N. C., was received and enrolled on the minutes.

On motion, the committee of finance were requested to settle with the Treasurer, and that he make his report.

The Treasurer reported, received from finance

committee, as contribution this year, \$130,50.

The list of ministers was called and their Christian conduct examined.

On motion, Elder O. P. Humber was forgiven for playing certain games.

On motion of Elder R. K. Hearn, the name of W. T. Bilbro, be erased from our minutes.

On motion of Bro. Jesse Stancill, the Moderator appoint Elders T. N. Manning and Wm. May, as a committee to wait on W. T. Bilbro and demand his license and credentials.

On motion of Elder T. N. Manning, the name of C. C. King be erased from our minutes until he gives satisfaction to this Conference concerning the charges against him for drinking to excess.

On motion of Elder Davis, the Mod. appoint Elders T. N. Manning and M. Manning, as a committee to wait on C. C. King and demand his license and credentials.

On motion of Elder R. K. Hearn, the name of Willis Keel be enrolled on our minutes as a minister of the Gospel.

On motion of Eld. D. Davis, the names of R. H. Holland and Ray Phillips be enrolled on our minutes as ministers of the Gospel.

On motion of Eld. H. T. Richardson, the names of Cannon Smith and E. E. Nobles be enrolled

on our minutes as ministers of the Gospel.

On motion of Eld. T. N. Manning, the name of Elisha Wallace be enrolled on our minutes as a minister of the Gospel.

On motion of Eld. James Moore, we dismiss the subject of uniting with other denominations from our Conference.

On motion of Eld. A. Lane, the Moderator appoint a committee of three to examine the record of the Conference as kept by Eld. R. K. Hearn, and said committee to say how much he shall have for his services. The Moderator appointed Bros. Jesse Stancill, Henry Stancill and Jesse Smith.

Some other business of no importance was transacted and Conference adjourned by a short exhortation and prayer by our aged father, Eld. James Moore.

Conference in 1871 met with the church at Liberty, Craven county.

Eld. R. P. Hill preached the Introductory sermon—Text: Acts 2:39. Conference was then duly organized by choosing Bro. Jesse Stancill, Moderator, Eld. M. Linton, assistant; Elders R. K. Hearn, Clerk, H. Jones, assistant; H. T. Richardson, Bros. W. C. Little and James Brothers, a committee of arrangements; N. Hill, J. M. Barfield and Wm. Rains, a committee on finance.

On motion of R. K. Hearn, Wm. May and H. Jones, it was resolved that E. L. Sowers be expelled from our connection, for a violation of our Discipline and immoral conduct, and that we forbid him to preach in our houses of Worship, as we look on him as an imposter.

On motion of Eld. H. Jones, the Moderator appoint a committee to wait on E. L. Sowers and demand his license and credentials. The Moderator appointed Eld. R. Gaskins and Bro. B. Heath, said committee.

On motion of T. N. Manning, it was resolved that we repeal the resolution passed at last Conference, as to changing the 7th clause of section second, of church Discipline.

On motion, the letters of the different churches were called for and read.

On motion, the church at Hull Road, Greene county, was received and entered on the minutes.

On motion, of Eld. Jones, the churches at Lane's Chapel and Piney Grove, Craven county, be dismissed from our minutes.

On motion, the churches at Juniper Chapel, Craven county, Stony Hill, Wayne county, and Little Rock and Jerusalem, Wilson county, were received and entered on the minutes.

On motion of Eld. R. K. Hearn, Elders H. Jones, I King, and Bros. J. M. Lane and J. Kor-

negay, were appointed a committee to wait on the church at North East, Wayne county, and ascertain the exact number of members and report to next Conference.

On motion of Eld. T. N. Manning, J. B. Dean was expelled from this Conference for immoral conduct.

On motion, the churches at Pine Level, Johnson county, and Russell Creek, Carteret county, was received and entered on the minutes.

On motion, the list of ministers was called and their Christian conduct examined.

On motion of Eld. M. Linton, Elds. Wm. May and R. K. Hearn and Bro. J. Stancill were appointed as a committee to inquire into the report that is in circulation on Eld. J. Shackelford concerning his preaching the doctrine of universal salvation.

On motion of Eld. Wm. May, it was resolved that Elder A. Lane be forgiven for drinking too much wine, one time, by his voluntary confession of the same.

On motion, the name of B. H. Boykin, J. B. Russell and E. L. Swain were enrolled on our minutes as ministers of the Gospel.

On motion of H. T. Richardson, C. C. King was restored, as he has given satisfaction to the Conference.

On motion of Eld. M. Linton, the report of the committee which was appointed last Conference to examine the record as kept by Eld. R. K. Hearn was received.

The report was as follows:

We, the undersigned, the committee appointed by the last Conference to examine the work done by Elder Hearn in keeping a record of the proceedings of the Free-Will Baptist General Conference, and biographical sketches of deceased ministers. have met, and find that the work contains a great deal of labor. We, therefore report, in our judgement, that fifty dollars should be allowed Eld. Hearn for services already rendered.

We, also, request your honorable body to pass a resolution requesting the Treasurer to pay annually, to the recorder, the sum of five dollars for future services.

JESSIE STANCLL.

HENRY STANCILL.

COMMITTEE.

On motion of Eld. M. Linton, the Trustees of the lot in Newbern, were authorized to bring suit against Ed Hill (colored) for trespassing on the property; and the Conference agreed to pay the expenses of the suit.

On motion of Eld. Hearn, the Treasurer was

directed to pay to the Trustees of the lot in Newbern, \$25 to pay the expenses of the law suit against Ed Hill.

No other business of importance was transacted, and Conference adjourned by prayer and praise by Eld. H. Jones.

Conference in 1872 met with the church at Free Union, Greene county. Eld. T. N. Manning, who was appointed at last Conference to preach the Introductory sermon, attended and preached from Titus 2:11-12.

Conference was duly organized by a motion of Eld. Hearn, giving to Elder James Moore the power to choose all the officers that are to preside over this Conference.

Elder Moore then appointed Bro. Jesse Stancill Moderator, T. N. Manning assistant; R. K. Hearn Clerk, H. Jones assistant. Elds. James Moore, J. M. Barfield and Bro. J. J. Harrison a committee of arrangements and Bros. A. Parks, N. Hill and H. Gurkin, a committee on finance.

On motion of Jesse Smith, the name of C. C. King be erased from the minutes.

On motion of R. Gaskins, the Moderator appoint a committee to wait on C. C. King, and demand his license and credentials. Eld. W. B. Denby and Bros. Bryant and James Langston were appointed.

On motion, the letters of the different churches were called for and read.

On motion of Eld. H. Jones, the church at Christian Chapel, Lenoir county, N. C., was received and entered on the minutes.

On motion of Bro. Jesse Smith, the two churches in Tyrrell county, N. C., were received and entered on the minutes.

On motion of J. L. Waters, Eld. I. W. King and his two churches, one in Wilmington, New Hanover county, and the other in Brunswick county, N. C., were received and entered on the minutes.

On motion of Eld H. Jones, the name of B. Heath and I. W. Pipkin was enrolled on our minutes as ministers of the Gospel.

On motion of Eld. T. N. Manning, the name of J. M. Barfield was enrolled on our minutes as a minister of the Gospel.

On motion, the list of ministers was called and their Christian conduct examined.

On motion of Eld. R. K. Hearn, the case of Eld. Jesse Shackelford was dismissed.

On motion of B. Heath and W. J. Baker, the name of B. B. Albritton was dismissed from our minutes as a minister of the Gospel.

On motion of Elder Ray Phillips, the Mod. appointed a committee to draft resolutions in

regard to the death of Elder J. Sauls. Elders James Moore, Wm. May, Ray Phillips and R. K. Hearn were appointed, and their report was as follows:

We, James Moore, Wm. May, R. K. Hearn and Ray Phillips, having been appointed as a committee to draft resolutions in honor of our much beloved brother, Elder Joseph Sauls, who has departed this life, submit to your consideration the following:

Resolved, that we, the ministers and delegates, composing the General Conference held with the church at Free Union, Greene county, N. C., on this the 9th day of Nov. 1872, do mourn and lament the decease of our much beloved and esteemed brother, Elder Joseph Sauls, who departed this life on the 6th day of October, 1872. And while we express our condolence for his bereaved family and relatives, we do pray God that his Christian and exemplary conduct, while with us, may be a model for our every walk in the path of Christian duty, until it shall please our heavenly Father to enable us to meet him in the paradise of God, where we shall part no more.

No other business of importance was done.

Conference then closed by praise and prayer by Elder Hearn.

Conference in 1873 met with the church at Union Grove, Wayne Co., N. C. Elder Haskill Jones preached the Introductory sermon—Text: 2: Thes. 2: 1,2.

Conference was duly organized by choosing Elder Jones Mod., Bro. Jesse Stancill, Asst. Mod., Elder R. K. Hearn, Clerk, Elder Ray Phillips, Asst. Clerk, Elder D. Davis, Bros. Jesse Rose and James Morris, a committee of arrangements and Bros. A. Parker, H. C. Rose and J. Boykin, a committee on finance.

On motion, the letters from the several churches were called for and read.

On motion of B. H. Boykin, the church at Saratoga, Wilson county, N. C., was received and entered on the minutes.

On motion, the churches at Bethany, Pamlico county, Howell Swamp, Greene county, and Oak Grove, Bladen county, were received and entered on the minutes.

On motion, the list of ministers was called and their Christian conduct examined.

On motion of Eld. D. Davis, we appoint a committee to wait on Eld. E. L. Swain, and ascertain the truth of the report in circulation concerning his Christian character, and report to next Conference. The Moderator appointed Elders R. Gaskins, J. B. Russell and Bro. Wm. Ipock, said committee.

On motion of Eld. R. H. Holland, we appoint a committee to wait on Eld. E. Wallace, and ascertain the truth of the report in circulation concerning his Christian character, and report to next Conference. The Moderator appointed Eld. Ray Phillips, and Bros. H. Rains and Wm. Rains, said committee.

On motion of Elder R. K. Hearn, the name of B. B. Albritton be enrolled in its proper place on our minutes; also, the name of Wm. H. Slaughter be enrolled on our minutes as a minister of the Gospel.

On motion of Elder D. Davis, the name of T. J. D. Pate, be enrolled on our minutes as a minister of the Gospel.

On motion of Elder R. Gaskins, the name of J. Tripp and G. W. Harrison, be enrolled on our minutes as ministers of the Gospel.

On motion of Elder R. P. Hill, the name of J. Cashwell, J. Salmon, R. Merrit and J. B. Heath, be enrolled on our minutes as ministers of the Gospel.

On motion of Elder D. Davis, the name of G. W. Harrell, is publicly announced as a deceiver, and he is forbidden to preach in our churches.

On motion of Elder L. Johnson, the license and credentials of G. W. Harrell, be destroyed.

On motion of Elder R. K. Hearn, we author-

ize Bro. E. R. Ellis to draw on the Treasurer for a sufficient amount to pay for printing a prospectus for a news paper.

Arrangements were made for the next Conference, and then Conference adjourned. Praise and prayer by Elder Wm. J. Baker.

Conference in 1874 met with the church at Hull Road, Greene county, N. C.

Elder Ray Phillips preached the Introductory sermon—Text: 1 Tim. 4: 16.

Conference was organized by choosing Elder Ray Phillips, Mod., Elder R. K. Hearn, Asst. Mod.; Bro. E. R. Ellis, Clerk, Bro. Jesse Holland, Asst. Clerk; Elder R. P. Hill, Bros. J. Hemby and A. Dawson, a committee of arrangements, and Elder J. M. Barfield, Bros. J. B. Woodard and Nathan Hill, a committee on finance.

On motion of Elder R. K. Hearn, a committee was appointed to take some action in regard to the better support of the Free Will Baptist Advocate, and report on Saturday morning.

On motion of Elder D. Davis, Elder R. K. Hearn, Ray Phillips, M. Linton, Wm. May and Bro. Jesse Stancill were appointed said committee.

On motion of Bro. E. R. Ellis, Elder R. A. Johnson and Bro. N. L. Barnes of the Cape Fear Conference, be invited to seats with us.

On motion, the letters from the different churches were called for and read.

On motion of Elder M. Linton, the church at Pleasant Hill, Pitt county, was received and entered on the minutes.

On motion, of Elder H. T. Richardson, the church at British Chapel, Lenoir county, be received and entered on the minutes.

On motion of Elder R. Gaskins, the church at Buck Horn, Beaufort county, be received and entered on the minutes.

On motion of Elder M. Linton, the church at Stancill's Chapel, Johnston county, be received and entered on the minutes.

On motion of Elder M. Linton, the church at Mt. Pleasant, Pamlico, county, be received and entered on the minutes.

On motion of Elder R. P. Hill, the church at Star of Bethlehem, Pamlico county, be received and entered on the minutes.

On motion of Elder D. Davis, the church at White Children School-house, be received and entered on the minutes.

On motion of Elder Wm. J. Baker, the church at Rider's Creek, Tyrrell county, be received and entered on the minutes.

On motion of Elder M. Linton, the church at Wilmington was dropped from our minutes.

On motion of Elder L. E. Johnson, the church at Union Grove, Brunswick county, be received and entered on the minutes.

On motion of Elder B. H. Boykin, the church at Mt. Olive, Nash county, be received and entered on the minutes.

Elder Ray Phillips, of the committee appointed to take some action in regard to the better support of the Free Will Baptist Advocate, made the following report:

That we loan to Bro. Ellis, Editor of the F. W. B. Advocate, all the surplus funds in the treasury, and request every church belonging to this Conference to raise all the funds they can and forward to the Editor, for papers to be sent to their respective churches, at the rate of one copy one year, for every \$2 00 sent.

On motion, the report was adopted unanimously.

On motion of Elder H. Jones, Elder H. T. Richardson was requested to make inquiry in regard to the church property at Stoney Branch, Craven county and report at next Conference.

On motion, the list of ministers was called and their Christian conduct examined.

On motion, Eld. H. Jones was requested to correspond with Eld. J. W. Budd, in regard to his name remaining on our minutes as a minister.

On motion of Eld. M. Linton, the name of E. Wallace be dropped from the minutes as a minister of the Gospel.

On motion of Eld. J. B. Russell, the name of E. L. Swain be retained on our minutes one year.

On motion of Eld. H. T. Richardson, the name of Henry Cuninghame be enrolled on our minutes as a minister of the Gospel.

On motion of Eld. R. Gaskins, the names of Stephen Moore and Harvy Cooper be enrolled on our minutes as ministers of the Gospel.

On motion of Eld. W. J. Baker, the names of W. W. Denney, Curtis Smith and T. F. Wallace be enrolled on our minutes as ministers of the Gospel.

Arrangements were made for the next Conference, and Conference adjourned by praise and prayer by H. Jones.

Conference in 1875 met with the church at Goose Creek, Pamlico county. Elder R. K. Hearn preached the Introductory—Text Rom. 1: 1.

Conference was then organized by choosing R. K. Hearn, Moderator, M. Linton, Asst., E. R. Ellis, Clerk, W. H. Slaughter, Asst; Elds. I. H. Pipkin, J. Paul and W. T. Paul a committee of arrangements, and Bros. J. Stancill, T. G. Hinant and H. Hinant, a committee on finance.

Bro. S. Wetherington was appointed in place of Eld. Richardson to inquire in regards to the title of the church property at Stoney Branch, Craven county.

The letters from the different churches were called for and read.

On motion, the church at Rose Hill, Pitt Co., Mill Branch, Craven county, Union Black Creek, Wilson county, were enrolled on the minutes.

The church at Mt. Olive, Nash county was dropped from the minutes.

The list of ministers was called and their Christian character inquired into.

Eld. J. W. Linton, B. Heath and Bro. E. S. Dixon were appointed to investigate the charges against Eld. W. B. Denby. Eld. H. Jones was allowed until next Conference to communicate with Eld. J. W. Budd.

The name of Eld. J. J. Wilson was set aside for one year, and Bros. A. Boykin and L. A. Boykin were appointed a committee to investigate the charges against him.

The name of E. L. Swain was erased from the minutes.

The name of J. Salmon was dropped from the minutes.

The name of W. Bryant, K. M. Perkins, F. McLawhon, J. Brothers, S. C. Barnet, I. N. Lane

J. Rollins, G. W. Dunn, J. T. Hemby and R. Harris were enrolled on the minutes.

Eld. H. T. Richardson was notified to report what he had done with the money paid to bring suit for the church property at New Bern.

The next Conference was ordered to be held with the church at Elm Grove, Pitt county.

Arrangements were made for printing the minutes and Conference adjourned.

Conference in 1876 met with the church at Elm. Grove, Pitt county; Eld. J. W. Linton preached the Introductory—Text Heb. 13: 14.

Conference was organized by choosing Jesse Stancill Moderator, J. W. Linton assistant; E. R. Ellis Clerk, J. Holland assistant. Elder Wm. May and Bros. A. Garriss and W. C. Little a committee of arrangements, and N. Hill, W. R. Sawyer and H. Gurkin, a committee on finance.

The letters from the churches were called for and read.

The churches at Stoney Branch, Craven county, and Black Jack, Wayne county, were dropped from the minutes.

The churches at Good Hope, Craven county, Piney Grove, Duplin county, Woodington, Lenoir county, Blount's Creek, Beaufort county, Rains' X Roads, Johnston county, Davis' Shore, Carteret county, North River Chapel, Carteret

county, and Frying Pan, Tyrrell county, were received and entered on the minutes.

The list of ministers was called and their Christian conduct examined.

Eld. T. Rives' name was dropped on account of his death.

Eld. J. Cashwell's name was dropped on account of his uniting with another denomination.

The names of W. L. Bilbro, J. S. Cummings, J. H. Jenkins, Jethro Jones and B. Bennett were enrolled on our minutes as ministers of the Gospel. The name of J. J. Wilson was dropped from our minutes.

It was ordered that ministers of other denominations, who may become members of our connection, must have their license and credentials indorsed by the pastor of the church at which they become members, or by the General Conference.

The matter in regard to the church property at Newbern was dispensed with; and Eld. Richardson was relieved from any further obligation.

On motion, Eld. Hearn is requested to settle with the Treasurer, at his convenience, for Disciplines he has sold, and that he have four hundred more printed; also that, Eld. Hearn draw on the Treasurer for a sufficient amount to defray the expense of printing the Disciplines,

and when they are printed, supply all the ministers with such quantities as they may desire and pay for at cost, the residue, if any, to be placed in the hands of the Treasurer at the next General Conference.

Arrangements were made for the next General Conference, after which Conference adjourned. Praise and prayer by Eld. R. P. Hill.

Conference in 1877 met with the church at Kitt Swamp, Craven county.

Eld. D. Davis, preached the Introductory sermon from 2 Pet. 1:10,11, after which Conference was organized by choosing Eld. Davis, Moderator, Bro. Jesse Stancill, assistant; Elders R. K. Hearn, Clerk, H. Jones, assistant; R. Gaskins, Bros. J. Gaskins and J. Fulcher, a committee of arrangements; and Bros. W. R. Sawyer, W. Ipock and W. Smith, a committee on finance.

Eld. R. K. Hearn was allowed \$15.00 for his services and expenses in having the Disciplines published.

On motion, we deliver 500 Disciplines in the hands of H. Jones, D. Davis, M. Linton, J. W. Linton, B. H. Boykin, L. E. Johnson, J. Tripp, H. Cuninghame, J. S. Cummings and R. K. Hearn to sell them at ten cents apiece, and account to the next General Conference for what they have sold, and to report annually 'till all are sold.

Elders H. Jones, M. Linton and R. K. Hearn were appointed as a committee to wait on the church at Elm Grove, and make a final settlement of the difficulty existing there.

The letters from the different churches were called for and read.

The church at Buck Horn, Beaufort county, was dismissed.

The churches at Coneto Creek, Pitt county, and Bear Creek, Beaufort, county, were enrolled on the minutes.

The church at Paradise, Jones county, was enrolled on the minutes.

The list of ministers was called, and the name of E. L. Swain was erased.

The name of T. J. Moore was placed on the list of ministers.

No other business of importance was done, and Conference adjourned by praise and prayer by Elder B. B. Albritton.

Conference in 1878 met with the church at Grimsley, Greene county, N. C.

Elder James Moore preached the Introductory sermon from 1. John 3: 1-3. Conference was duly organized by choosing Elder James Moore Mod., Elder B. H. Boykin, Asst. Mod.; Elder R. K. Hearn, Clerk, Bro. J. Holland, Asst. Clerk; Elder J. M. Barfield, Bros. Wm. Rains, and E.

S. Dixon, a committee of arrangements, and Bros. W. R. Sawyer, J. Branch J. R. Gray, a committee on finance.

Elder R. K. Hearn reported that he had settled the difficulty with the church at Elm Grove.

On motion, the Conference appoint a committee of seven to draft resolutions for a plan to supply the churches with Hymn Books.

Elders D. Davis, L. E. Johnson, M. Linton, R. K. Hearn, Bros. W. R. Sawyer, E. S. Dixon and J. Holland, composed said committee.

The letters from the churches were called for and read, and their contents noted.

The church at Dixon Chapel, Greene county, and the three churches in Brunswick county, were dismissed.

The churches at Taylor Spring, Wayne county, South Shore, Tyrrell county, Phillippi, Washington county, and Hickory Chapel Hertford county, was received and entered on the minutes.

The committee on Hymn Books made the following report:

We, the committee that were appointed on Hymn Books, beg leave to report, that in our judgement, the copyright of the Hymn Book should be purchased by the Conference, and that the Conference should have the books pub-

lished and kept on hand all the time.

The list of ministers was called, the names of W. B. Denby, L. Faus, B. Heath and H. Cooper, were erased.

The names of A. A. Tyson and S. Boyd were enrolled on the minutes as ministers of the Gospel.

No other business of importance was done, and Conference adjourned. Praise and prayer by James Moore.

Conference met with the church at Pleasant Grove, Wayne county. B. H. Boykin preached the Introductory—Text Acts 2: 30.

Conference was organized by choosing B. H. Boykin Moderator, M. Linton assistant; R. K. Hearn Clerk, J. Holland assistant; D. Davis, J. Burn and David Davis, a committee of arrangements, and A. Pearce, S. H. Hinnant and C. R. Pearce, a committee on finance.

On motion of Elder Hearn, the resolution passed at last Conference, in regard to Elder Heath, be rescinded, and that he be restored to his former position.

On motion of D. Davis, we, in the future, invite no person to a seat in our Conference, unless they be delegates from their churches:

On motion of D. Davis Bethany church, Pitt county was received and entered on the minutes.

On motion of J. Holland, the church at Stoney Branch, Craven county was received and entered on the minutes.

On motion of Elder D. Davis, the church at the head of Pungo River, in Beaufort county, be received and entered on the minutes.

On motion of Elder T. J. D. Pate, the church at Rock Spring Chapel, in Wake county, be received and entered on the minutes.

On motion, the resolution in regard to Hymn Books, be rescinded.

On motion of Elder J. S. Cummings and D. Davis, Elder R. K. Hearn is requested to correct a typographical error in our Discipline.

On motion of Elder H. Jones, a committee of five ministers and four delegates, be appointed to try the case of L. Foss. The committee consisted of Elders H. Jones, D. Davis, M. Linton, J. S. Cummings, L. E. Johnson, Bros. J. J. Harrison, A. Pearce, B. R. Pearce and C. Grant.

On motion, the list of ministers was called and their Christian conduct examined.

On motion of Elder D. Davis, the name of B. C. Fields, be erased from our minutes, owing to his departing from the faith of the Free will Baptists; and that Elder J. Rollins and Bro. David Davis demand his license and credentials.

On motion of Elder H. Jones, the case of J. H.

Jenkins, be sent back to the church at Mill Branch, for a settlement, and Elders R. P. Hill and H. Cunningham, be a committee to act with a committee of the church to settle the difficulty with Jenkins and the church.

On motion, the name of B. Bennett be dismissed from the minutes at his request, and that his license and credentials be placed in the book of records.

On motion of Elder D. Davis, the names of J. S. Sasser and C. R. Pearce, be enrolled on our minutes as ministers of the Gospel.

On motion of Elder A. A. Tyson, the name of E. D. Hathaway be enrolled on our minutes as a minister of the Gospel.

On motion of Elder H. Cunningham, the name of W. I. Smith, be enrolled on the minutes as a minister of the Gospel.

On motion of Elder Jones, the name of R. W. Merrit be enrolled on the minutes as a minister of the Gospel.

On motion of Elder H. Cunningham, the name of J. E. Craft be enrolled as a minister of the Gospel.

On motion of Elder H. Jones, Elder L. Foss, be restored to his former position.

Arrangements were made for the next Conference and Conference then adjourned. Praise and prayer by Elder H. Jones.

Conference in 1880 met with the church at Piney Grove, Pitt county, N. C. Eld. W. H. Slaughter preached the Introductory—Text Matt. 28: 19-20.

Conference was then organized by choosing W. H. Slaughter Moderator, M. Linton assistant; R. K. Hearn Clerk, J. Hollond assistant. Elds. T. N. Manning, F. McLawhon and C. Case a committee of arrangements, and W. Rains, J. Hathaway and J. Smith, a committee on finance.

On motion, we send a petition to our next legislators, signed by the Moderator and Clerk, requesting them to repeal the law taxing religious books.

On motion the Disciplines on hand be placed into the hands of Elds. M. Linton, D. Davis, B. H. Boykin, H. Cunningham, W. H. Slaughter, T. N. Manning, L. E. Johnson, R. Gaskins, and R. K. Hearn, for the purpose of distribution.

On motion, the letters from the churches were called for and read.

On motion, the church at Piney Grove, Craven county, be replaced on the minutes.

On motion, the church at Antioch, Wayne county, be placed on the minutes.

On motion, the church at Sandy Plains, Duplin county, be placed on the minutes.

On motion, the church at Rooty Branch, Duplin county, be placed on the minutes.

On motion, the church at Sts. Delight. Pamlico county, be dismissed from the minutes.

On motion, the church at White Oak Spring, Nash county, be placed on the minutes.

On motion the list of ministers were called.

On motion of Eld. J. S. Cummings, Eld. L. E. Johnson, Bros. A. J. Harrell and T. Eatmon be a committee to wait on Eld. Wm. Bryant and inform him that this Conference has silenced him until next Conference, and that he must attend the Conference and give an account of his stewardship.

On motion, the report of Elders H. Cunningham and R. P. Hill, in regard to J. H. Jenkins, be received, and that his name be dismissed from the minutes, and the said Jenkins to deliver his license and credentials to Eld. H. Cunningham.

On motion of Eld. O. P. Humber, the name of J. Jones be dismissed from the minutes.

On motion of Eld. R. K. Hearn, the name of Henry Parker be enrolled on the minutes as a minister of the Gospel.

On motion of Eld. Davis, the names of J. H. Worley and D. Howell be placed on the minutes as ministers of the Gospel.

On motion of Bro. A. Boyd, the name of E. Warren be placed on the minutes as a minister of the Gospel.

On motion of Eld. H. Cunningham, the name of J. Vernon be placed on the minutes as a minister of the Gospel.

On motion of Eld. R. P. Hill, the name of J. Eason be placed on the minutes as a minister of the Gospel.

On motion of Eld. A. A. Tyson, the name of J. Branch be placed on the minutes as a minister of the Gospel.

On motion of Eld. E. D. Hathaway, the name of E. James be placed on the minutes as a minister of the Gospel.

On motion of Eld. T. N. Manning, Eld. R. K. Hearn is requested to submit to this Conference a plan by which he thinks we can successfully publish a Free Will Baptist newspaper. Eld. Hearn then submitted the following plan, which, after being fully discussed, was adopted:

The only way to make the Free Will Baptist paper a success will be to purchase from Bro. E. R. Ellis, his interest in the printing press, on which the Conference now has a claim; to employ some of our preachers to take charge of the press, and publish the paper at the expense of the Conference. The Conference, in order to start the paper, must place in the hands of the preacher selected, all the funds in the hands of the Treasurer, and solicit subscription

of the present Conference, request all who feel an interest in the paper to solicit subscribers for the paper, and for any deficiency that the subscriptions may lack of paying the expenses, the churches be requested to donate a sufficient amount to pay all expenses, also, to pay for the press.

On motion of T. N. Manning, we appoint R. K. Hearn to attend to the publication and be the editor of said paper, and that he have \$400 per annum for his services, also, that he select the place of publication.

On motion of R. K. Hearn, Elds. M. Linton, D. Davis and L. E. Johnson be a committee on publication, and if Elder R. K. Hearn should become disable by sickness, or death, said committee take charge of the paper, and carry on the publication until the regular meeting of Conference. Arrangements were then made for the next Conference and Conference adjourned.

Praise and prayer by Eld. M. Linton.

Conference in 1881 met with the church at Howel Swamp, Greene county.

Eld. H. Cunningham preached the Introductory—Text John 3: 16.

The Conference was organized by electing H. Cunningham Moderator, H. Jones assistant, R. K. Hearn Clerk, Jesse Holland assistant; R.

P. Hill, J. W. Burns and L. M. Watson, committee on devotional exercises and A. Boykin, J. S. Peal committee on finance.

On motion, the Constitution was read.

On motion, the case of Elder Wm. Bryant was taken up, and he was reinstated, the charges against him being false.

On motion, the list of ministers be called the first thing after Conference is organized in the future.

On motion, D. Davis be permitted to pass in and out at his own pleasure and sell hymn books.

On motion, Bro. George Dees write a biographical sketch of the life of Eld. Willis Keel.

On motion, Jesse Holland write a biographical sketch of the life of Curtis Smith.

On motion the name of D. Howell be discontinued.

On motion of R. F. Stilley, a committee be appointed to investigate the charges against James Eason.

On motion, Elds. H. Jones, J. M. Barfield, T. J. D. Pate and M. L. Bilbro be said committee.

On motion of Eld. Jones, J. Vernon, J. N. Lane and H. Jones be appointed as a committee to investigate the charges against R. Merritt, and report to the next Conference.

On motion, the church letters be called for and read.

On motion, the church at Hood Swamp, Wayne county, be discontinued.

On motion, the church at St. Mary's, Wilson county, be received.

On motion, the church at Spring Hill, Lenoir county, be discontinued.

On motion of Eld. D. Davis, the church at Flood's Chapel, Nash county, be received.

On motion, Jesse Smith's resignation as general Treasurer be received.

On motion, E. S. Dixon be appointed Treasurer.

On motion, the license of J. H. Jenkins be destroyed.

On motion, the names of Austin Williams, G. C. Mills, Sidney Harris, Nathan Hill, J. R. Dail, J. J. Harrison, R. T. Watson and Parham Puckett be enrolled as ministers of the Gospel.

The report of the committee that were appointed to investigate the charges against J. Eason, is as follows:

We, the committee that were appointed to investigate the charges against J. Eason, beg leave to report that we find the charges sustained.

On motion of W. R. Sawyer, the report be received and the committee discharged.

On motion of J. T. Garriss, the name of J. Eason

be discontinued, and he surrender his license and credentials to T. H. Matthews.

On motion of E. S. Dixon, the paper question was taken up. Eld. R. K. Hearn, the editor, made the following report:

Expenses to Nov. 10th, 1881, \$1,038,87; receipts, \$714,30; expenses over receipts, \$324,57.

On motion of Eld. H. Jones, a collection be taken up to supply the deficiency on account of the paper.

On motion of Eld. T. J. D. Pate, the Treasurer pay to Eld. Hearn the amount of money then in his hands for the paper.

On motion of Eld. Davis, Eld. Hearn be allowed to build on the vacant lot in Newbern, belonging to the Free Will Baptists.

On motion of W. R. Sawyer, the paper be continued on the same plan as last year.

On motion, the Conference close until until Thursday before the 2nd Sunday in Nov., 1882.

Conference in 1882 met with the church at Rose of Sharon, Lenoir county.

Eld. R. K. Hearn preached the Introductory sermon—Text: 1 Tim. 4:6. Conference was then organized by choosing Elders J. W. Linton, Moderator, B. H. Boykin, assistant; R. K. Hearn, Clerk, Jesse Holland, assistant; Eld. H. Cunningham, E. Daughety and F. Dupree, a committee

on devotional exercises; J. R. Gray, Timothy Grady and W. R. Sawyer, committee on finance.

On motion, the Constitution was read.

The list of ministers was called and their Christian conduct inquired after.

On motion, Elders H. Jones, J. M. Barfield and W. H. Slaughter draft resolutions of respect of Eld. James Moore, and they be placed on the minutes.

On motion, Eld. R. K. Hearn write a biographical sketch of the life of Eld. James Moore.

The report of the committee appointed to wait on Eld. R. Merritt, was received and the committee discharged.

On motion, Elders H. Jones, J. N. Lane and J. Vernon be a committee to demand the license and credentials of Eld. R. Merritt, also the credentials of J. F. Hemby be demanded, and his name be dropped.

On motion, Bros. W. R. Sawyer and E. S. Dixon be a committee to investigate the charges against Eld. S. Moore, and report to the next Conference.

On motion, B. B. Albritton, J. W. Smith, E. S. Dixon, R. Gurkin and J. J. Harrison be appointed to investigate the charge against Eld. E. Warren.

On motion, the names of J. W. Valentine, T. H. Matthews, J. F. Willis, G. S. Johnson, W. G.

Jones and R. R. Hales be enrolled as ministers of the Gospel.

On motion, the list of churches be called, and the letters read.

On motion, the churches at Winter Green, Craven county, Neuse Chapel, Wayne county, Salem, Wilson county, Daley's Chapel, Lenoir county, and New Hope, Chatham county, be received.

The committee on the case of Eld. Warren, report they find the charges sustained, and have demanded his credentials, and for his name to be discontinued.

On motion, the name of Wm. Lovett be enrolled on the list of ministers.

On motion, Bro. T. H. Matthews' report in regard to J. T. Eason's credentials be received and he be discharged.

On motion, Eld. Hearn make his report relative to the F. W. B. paper. The report is as follows:

The whole cost from Nov. 1st, 1881, to Nov. 1, 1882, was \$1,141,92; subscription, \$558,85; advertising, \$36,24; amount for type, \$75,85; donation, \$3,00; amount of minute fund, \$62,82.

A collection was taken up for the paper. Collection amounted to \$47,50.

On motion, the paper be run on the same plan as heretofore.

On motion, Elders H. Jones and D. Davis be agents for the paper.

On motion, Eld. Hearn print 2500 minutes and distribute them among the several churches, and he be allowed \$25,00 for his services.

On motion, Conference close.

Conference in 1883 met with the church at Star of Bethlehem, Pamlico county.

Eld. M. Linton preached the Introductory sermon—Text: Heb. 12:28. Conference was duly organized by choosing Elders M. Linton, Moderator, L. E. Johnson, assistant: R. K. Hearn, Clerk, W. H. Slaughter, Reading Clerk; R. K. Hearn, W. R. Slaughter and J. T. Sawyer, a committee on devotional exercises; Geo. Dees, J. W. Stancill and M. L. Pike, a committee on finance.

On motion, the list of ministers was called.

On motion, Eld. J. M. Barfield see Eld. Thomas Moore concerning the neglect of his ministerial duties.

On motion, Eld. O. P. Humber be dismissed for departing from the faith.

On motion, Eld. A. A. Tyson demand Eld. Humber's license.

On motion, Eld. J. W. Budd be dismissed and Eld. H. Jones demand his credentials.

On motion, Elders R. K. Hearn, J. M. Barfield

and J. W. Linton be a committee to wait on Eld. J. B. Heath, concerning the reports on him.

On motion, Eld. L. T. Broughton wait on Eld. C. Miller in regard to his neglect of the ministry.

On motion, A. Rouse wait on Eld. G. W. Dunn.

On motion, Elders F. McLawhon, A. A. Tyson and H. Parker be a committee to wait on Eld. T. J. Moore in regard to the report that has come to this Conference.

On motion of Eld. D. Davis, the name of J. T. Phillips be enrolled on the list of ministers.

On motion of Eld. J. S. Cummings, Elders D. Davis and R. P. Hill be a committee to wait on Eld. B. W. Mitchell and demand his credentials.

On motion, the church letters were called for and read.

On motion, the church at Taylor's be discontinued.

On motion, Sts. John's Chapel and Mason's Chapel, Carteret county, be received.

On motion, the church at White Children's School House be discontinued.

On motion, we have 500 Disciplines printed.

On motion, Elder R. K. Hearn, as editor, make his report. It was as follows:

The whole amount received for subscription from Nov. 1st, 1882 to Nov. 1st 1883, \$379,54.
For advertising, \$128,55.

	\$508,09.
What is now due,	\$290,92.
Expenses besides Editor's wages,	\$626,99.
Editors wages,	\$400,00.
Due on last year,	\$84,25.

On motion, R. B. Heath, J. F. Heath, B. B. Albritton, T. Edwards, L. E. Johnson and J. M. Barfield be a committee to inquire after the report concerning Elder Stephen Moore.

On motion, Elder Hearn be allowed \$40,00 for minute funds, and the balance in hand to be paid on the paper.

On motion the paper be continued on the same plan.

On motion, we employ two ministers to travel and preach where there are no Free-Will Baptist churches, and they be allowed \$1,50 per day, while in service, and they keep account of all the money paid in to them, and the Conference pay the deficiency at the close of the work.

On motion, E. S. Dixon, W. R. Sawyer, C. Jones and J. W. Burn be a committee to select the evangelists.

The committee that were appointed to investigate the charges against Elder S. Moore find the charges sustained, and recommend that his credentials be demanded, and that Eld. M. Linton receive them.

On motion, the petitions were taken up for the next Conference.

On motion, Conference close.

Conference in 1884 met with the church at Bethany, Pitt county. Elder J. W. Linton preached the introductory—Text Rom. 12: 21; after which Conference was organized by electing Elds. Linton Moderator, B. B. Albritton assistant; R. K. Hearn Clerk, Jesse Holland reading Clerk; Elds. J. M. Barfield, T. N. Manning and M. Jones, a committee on devotional exercises, and Bros. J. Smith, A. Pearce and W. R. Sawyer, a committee on finance.

On motion, the list of ministers be called.

On motion, Eld. J. Vernon be allowed to state what the principle doctrine of the advents, is.

On motion, the proceedings of the church at Probability, in the case of Eld. J. W. King be received and entered on the minutes.

On motion of D. Davis, J. W. King is not allowed to preach in our churches.

On motion of E. S. Dixon, the report of the committee that were to try the case of J. B. Heath be received.

The committee report they found the charges sustained against Eld. Heath.

On motion of E. S. Dixon, J. B. Heath's name be discontinued.

On motion of F. McGlohon, the case of C. Miller be dismissed.

On motion, J. Vernon write a short sketch of the life of Eld. J. Lane.

On motion, the case of Eld. Dunn was dismissed.

On motion of E. S. Dixon, F. McGlohon make his report in regard to Elder T. J. Moore.

He reports that Eld. Moore confesses the charges to be true, and asks forgiveness, and wants to be retained.

On motion, the Conference restore him, and his name be retained on the list one year longer on trial.

On motion, the name of R. F. Walston be discontinued, as he has been dealt with by his church.

On motion of Eld. F. McGlohon, the name of J. T. Phillips be dismissed.

On motion of Elder Slaughter, there be a committee of three appointed to wait on Elder J. H. Pipkins concerning the report against him.

The moderator appointed Elds. H. Cunningham R. K. Hearn and W. H. Slaughter.

On motion of Eld. B. H. Boykin, the name of P. T. Lucas be received as a minister of the Gospel.

On motion of L. J. Potter, the name of J. Gas-

kill and W. Lupton be enrolled on the list of ministers.

The church letters were called for and read.

On motion the church at Spring Branch, Pitt county, be received.

On motion, the church at Stoney Hill be received.

On motion of Eld. H. Jones, this Conference petition the legislature to incorporate the Free Will Baptist Conference of North Carolina.

On motion of W. R. Sawyer, the Moderator destroy the credentials of S. Moore.

On motion of Eld. H. Cunningham, we allow Eld. R. P. Hill all the money he has received during the year as an evangelist, as compensation for his services.

On motion, Elder R. K. Hearn, H. Jones, D. Davis, W. H. Slaughter and J. W. Linton be appointed as a committee to attend to the incorporation of the Conference.

On motion, Eld. Hearn make his report of the financial standing of the Free-Will Baptist paper.

His report was as follows:

Received for subscription,	\$277,30.
For advertising,	96,84.
Over pay on old debts,	13,70.
Received since report was made,	8,73.
Contribution at this Conference,	6,75.

Contribution at Union Meeting,	11,00
Now due on Books,	743,22.
Total,	\$ 1,157,54.
Received during the year,	\$ 1,069,60.

On motion, this Conference return thanks to the first District Union Meeting for a donation to the paper.

On motion of Bro. T. J. Sawyer, we return thanks to A. R. Bradbury for his most excellent contributions to the Free Will Baptist paper.

On motion, the paper be run on the same basis as last year, with this amendment: The Editor send every subscriber his indebtedness, then use his judgement whether or not to stop the paper.

On motion, Elders R. K. Hearn, W. H. Slaughter and Bro. E. S. Dixon be a committee to make out the amount of money the Conference loaned to E. R. Ellis, and send the account to Eld. L. E. Johnson for collection.

On motion, Eld. H. Jones be excused as agent for the paper.

On motion, the name of R. F. Stilley be enrolled as a minister of the Gospel.

On motion, N. B. Gaskins, R. F. Stilley, W. H. Slaughter and J. F. Heath be appointed as a committee to build a church in the city of Newbern.

On motion, the pastor of every church request their members to pay 10 cents apiece to build the church; and that Bro. N. B. Gaskins be the Treasurer, and he acknowledge through the Baptist, all the money sent him.

On motion, this Conference correspond with the General Baptists of the West.

On motion, Conference close, to meet again Thursday before the second Sunday in Nov., 1885. Prayer by Elder H. Jones.

Number of members, 76,49, No. of churches, 111, No. of ministers, 82.

Conference in 1885 met with the church at Howell Swamp, Greene county, N. C.

Elder L. E. Johnson preached the Introductory sermon—Text: Heb. 13:1.

Conference was then organized by electing Elder Johnson Mod., H. Cunningham, Asst.; J. M. Barfield, Clerk, W. H. Slaughter, reading Clerk, F. McGlohon, J. J. Harrison, and J. Shackelford, a committee on devotional exercises, and Bros. W. H. Gause, R. W. Woodard and W. T. Moore, a committee on finance.

On motion, the list of ministers be called and their Christian conduct be inquired after.

On motion of Elder J. S. Cummings, Elder Hearn write a biographical sketch of the life of Elder Wm. May.

On motion, W. R. Sawyer, J. F. Heath, E. S. Dixon, F. McGlohon and M. Linton, be a committee to investigate the charges against Elder B. H. Boykin.

On motion, Elder Hearn write a biographical sketch of the life of Elder B. Heath.

On motion, Elder R. F. Stilley give a statement in regard to the charges against J. H. Pipkin.

On motion, Elder Hearn make a statement of the confession Elder J. H. Pipkin made to him.

On motion, Elder Pipkin be retained.

On motion, Elder T. J. Moore be restored.

On motion, the name of E. Jones be discontinued and he give his credentials to Elder E. D. Hathaway.

On motion, this Conference sustain Elder Hearn for entering the name of W. W. Lewis on the minutes as a minister.

The committee that was appointed on the Boykin case made their report, which was as follows:

We, the committee that were appointed to investigate the charges against Elder B. H. Boykin, beg leave to report that Elder Boykin be silenced until the next Conference, and another committee be appointed to visit his section and further investigate the charges, and should they

find them unfounded, they can reinstate him to his ministerial duties—M. Linton, E. S. Dixon, J. F. Heath and F. McGlohon, committee.

On motion, J. J. Harrison and F. McGlohon, were appointed to lay off certain boundaries around the church and forbid the sale of cider, or anything that is intoxicating, within the bounds.

On motion, the Clerk read the letter from Core Creek church, asking this body to restore Elder J. B. Heath to the ministry.

On motion, the license and credentials of J. B. Heath, R. Merritt, J. W. King and J. Jones be torn up.

On motion, the letters and case of J. B. Heath, be sent back to Core Creek church.

On motion, the names of R. W. Woodard, J. Haddock and W. H. Lathinghouse, be enrolled as ministers of the Gospel.

On motion, the church letters be called for and read.

On account of sickness, the Mod. was excused and Elder M. Linton was appointed to fill his place the balance of the session.

On motion, the church at South River, Carteret county, be entered on the minutes.

On motion, Mason's Chapel, Cedar Island and Cape Banks, Carteret county, be received and entered on the minutes.

On motion, the churches at White Children S. H. and Mt. Zion, Pamlico county, be received.

On motion, the churches at Long Branch and Chincapin Chapel, Jones county, be received.

On motion, Elders F. McGlohon, R. K. Hearn and H. Cunningham visit B. H. Boykin's section, and investigate the charges against him and report at next Conference.

On motion, no church of the Free Will Baptist Conference shall call a minister to their care as pastor, unless he is a regular ordained minister of the F. W. B. and has his name enrolled on our minutes. Any church thus offending, will be dealt with by this Conference, by order of Conference 1885.

On motion, Elders Thomas Moore, J. M. Barfield and W. M. Caroway be trustees to take charge of the lot belonging to the F. W. B. in the town of Snow Hill, Greene county, N. C.

On motion all persons sending communications to the paper for publication, must sign their names to them or they will be rejected.

On motion, Elder R. K. Hearn make his report of the financial condition of the Free Will Baptist paper. His report is as follows:

Due on book for 1884,	-	-	\$380,87.
Due on book for 1885,	-	-	\$704,32.
Total	-	-	\$1085,21.

Cash received for subscription,	-	\$339,79.
Cash for advertising,	-	\$102,65.
Donations,	-	\$109,20.
Total	-	\$551,64.

Total, cash received and amount on books,
\$1,636.96.

Expenses from Nov. 1884, to Nov. 1885, 1,660,
16.

On motion, the pastors of the several churches take up a collection in the churches for the F. W. B. paper.

On motion, the paper be run on the same plan as heretofore.

On motion, Elder. A. A. Tyson was appointed as traveling agent to collect what is owing to the paper and solicit subscriptions and advertising and allow him 30 per cent.

On motion, Elder R. K. Hearn furnish blanks for receipts, to agents, and they give receipts for all money paid them.

On motion, Elder Hearn be appointed agent and trustee of the lot belonging to the F. W. B. in Newbern, and that he be authorized to sell said lot and give a verified deed for it.

On motion, we have 3000 minutes printed, and Elder Hearn prepare them for the press, and distribute them to the churches.

On motion, the churches at White Children S. H. and Mt. Zion, Pamlico county, be received.

On motion, the churches at Long Branch and Chincapin Chapel, Jones county, be received.

On motion, Elders F. McGlohon, R. K. Hearn and H. Cunningham visit B. H. Boykin's section, and investigate the charges against him and report at next Conference.

On motion, no church of the Free Will Baptist Conference shall call a minister to their care as pastor, unless he is a regular ordained minister of the F. W. B. and has his name enrolled on our minutes. Any church thus offending, will be dealt with by this Conference, by order of Conference 1885.

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On motion, Elder Hearn be appointed agent and trustee of the lot belonging to the F. W. B. in Newbern, and that he be authorized to sell said lot and give a verified deed for it.

On motion, we have 3000 minutes printed, and Elder Hearn prepare them for the press, and distribute them to the churches.

On motion, Elder Bryant's name be discontinued, and his license and credentials demanded.

On motion, J. M. Barfield is authorized to sell the lot in Snow Hill.

On motion, the paper committee report.

They report as follows:

That the old system of running the paper be abolished, and that we loan the press to Elder R. K. Hearn on trust, for the ensuing year, or as many years as the Conference may see proper, or hereafter prescribe, provided that he, Elder Hearn, run the paper as a Free Will Baptist organ, on, or at his own expenses.

On motion, the committee appointed on the paper, hold their place until 1887.

On motion, the Editor make his report.

On motion, we have 4000 minutes printed.

It was decided that the Conference be divided into two Conferences, to be known as the first and second Conferences; also that six ministers be appointed to make the dividing line.

Elds. R. K. Hearn, D. Davis, M. Linton, John Harrison, P. T. Lucas and R. H. Holland were appointed, and they made the following line:

The Wilmington and Weldon rail-road is to be the dividing line; and any church on either side has a right to take membership where they prefer, and represent on which ever side they prefer

at either of the Conferences. No changes in our Discipline shall be made without the consent of both Conferences, and three-fourths of the votes of both.

On motion, the following new churches be added to the list: Level Grove, Wake county, Union Hope, Franklin county, and Whaley's Chapel, Onslow county.

Number of churches, 118; number of members, 8,358; number of ministers, 82.

On motion, Conference close until 1887.

Conference in 1887 met with the church at Watery Branch, Wayne county. Eld. Fred McGlohon preached the Introductory sermon—Text: John 7:16.

Conference was organized by electing Elders McGlohon Moderator, R. P. Hill assistant; W. H. Slaughter Clerk, J. Vernon Reading Clerk; J. M. Barfield, D. W. Braxton and John Mercer, a committee on devotional exercises; W. R. Sawyer, A. S. Eason and J. J. Jones, a committee on finance.

On motion, Eld. H. Cunningham write a biographical sketch of the life of Eld. P. Pucket.

On motion, the name of J. W. Nobles be entered on the list of ministers

On motion, the names of J. Bennett and A. E. Rouse be enrolled on the list of ministers.

On motion, the Conference forgive Eld. B. H. Boykin for his missteps.

On motion, the ministers and churches that now belong to the Western Conference be dismissed from the minutes of the Eastern or first Conference.

On motion, the church letters be called for and read.

On motion, the church at Dark Pond, Duplin county, and Black Creek, Wilson county, be received.

On motion, we send eleven delegates to the next session of the Western Conference, to be held at Rains Cross Roads, Johnston county, convening Thursday before the third Sunday in Oct., 1888.

On motion, Elds. R. K. Hearn, W. H. Slaught-ter and J. M. Barfield be appointed delegates to the next S. C. Conference.

On motion, Eld. J. M. Barfield be discharged from further duties in regard to the lot in Snow Hill, and that he be allowed \$5.00 for his services.

On motion, a committee be sent to investigate the charges against Eld. A. Williams.

Elders J. J. Harrison, F. McGlohon and H. Jones were appointed said committee.

On motion, there be a committee appointed to

investigate the case of J. Jones; Elds J. J. Harrison R. K. Hearn, H. Jones, W. R. Sawyer and E. S. Dixon compose said committee.

On motion, the church at Roanoke Grove, Martin county, be received.

On motion, the name of David Tripp be entered on the list of ministers.

On motion, the committee on the case of J. Jones be discharged and his name entered on the list of ministers.

On motion, the name of J. L. Eason be enrolled on the list of ministers.

On motion, the money that has been raised to pay on building the church at Harlow Creek, be paid over to Eld. J. S. Cummings for that purpose.

On motion, Eld. Hearn publish 1000 Disciples.

On motion, the report of the paper committee be received.

On motion, Conference close until Thursday before the 2d Sunday in Nov. 1888.

Number of churches 104. No. of members 7252. No. of ministers 73.

Conference in 1888 met with the church at Free Union Greene county. Eld. H. Jones preached the Introductory—text 1 Pet. 3:10-11.

Conference was organized by electing Eld. H.

Jones Moderator, J. W. Linton assistant; W. H. Slaughter Clerk, J. M. Barfield assistant. Elds. J. Shackleford, J. J. Harrison and N. H. Beamon, a committee on devotional exercises, and W. R. Sawyer, A. Garris and C. C. Braxton a committee on finance.

On motion, the delegates of the Western and S. C. Conference, be invited to seats with us.

On motion, a committee be sent to wait on Eld. T. J. Moore concerning what he has been preaching. F. McGlohon, W. L. Bilbro and J. M. Barfield composed said committee.

On motion, the committee that was appointed to wait on A. Williams make their report.

Elder Williams was present, and confessed his wrong, and asked pardon. It was granted.

On motion, the committee on Elder Boyd's case report.

Elder Boyd asked pardon, and it was granted.

On motion, the name of J. R. Dail be erased for departing from the faith.

On motion, the name of Q. A. Burroughs be enrolled on the list of ministers.

On motion, the names of J. T. Phillips, P. H. Wilkins, J. A. Miller, T. A. Mazingo, M. W. Ange and L. Taylor, be enrolled on the list of ministers.

On motion the church letters be read.

On motion, Webster's school house, Beaufort county, be received.

On motion, Pools school house be received.

On motion, Oak Grove, Carteret county, be received.

On motion, Frying Pam, Tyrrell county be dropped.

On motion, Haskins Chapel of Jones county, be received.

On motion, Elm Grove Onslow county be received.

On motion, we send Elds. H. Jones, R. K. Hearn, J. J. Harrison, F. McGlohon and J. S. Cummings as delegates to the Western Conference.

On motion, we send two delegates to the S. C. Conference.

On motion, we look after our old ministers, and take care of them; also, the widows and orphans.

On motion, Eld. A. A. Tyson write a sketch of the life of Elder H, Parker, and it be placed on the minutes.

On motion, Bro. George Dees write a sketch of the life of L. D. Broughton.

On motion, the Conference loan the press to Eld. Hearn on the same terms as at Black Jack.

No. of churches, 105; members 7,553; ministers 79.

On motion Conference close.

Conference in 1889 met with the church at Reedy Branch, Pitt county, N. C. Elder W. L. Bilbro preached the Introductory.

Conference was organized by electing W. L. Bilbro, Moderator, H. Cunningham assistant; W. H. Slaughter Clerk J. F. Heath assistant. F. McGlohon, R. F. Griffin and J. L. Nobles, a committee on devotional exercise and C. C. Braxton, T. J. Sawyer and J. J. Jones, a committee on finance.

On motion, the delegates of the Western and S. C. Conferences be invited to seats with us.

On motion of Elder Hearn, this Body accept the incorporation act. It was accepted.

On motion of Elder F. McGlohon, there be a committee of five appointed to inquire into the Christian conduct of the ministers.

On motion, Rocky Spring and Manly's Chapel, be received and entered on the minutes.

On motion, Sanderlin's Chapel, Duplin county, be received and entered on the minutes.

On motion, Archer Lodge, Johnston county, and Holly Springs, Carteret county, be received and entered on the minutes.

On motion, the churches at Dover, Craven county, and Paradise, Jones county, and Cedar Island, Carteret county, be dropped from the minutes.

On motion, the name of T. H. Barnhill be enrolled on the list of ministers.

On motion, the committee on the case of Elder T. J. Moore be discharged, and he retained.

On motion of T. J. Sawyer, there be a standing committee of five appointed to examine the competency of ministers, and that no one be received as a minister by this body until they have been examined by said committee.

The resolution was passed by a two-third vote.

On motion, we send one delegate to the S. C. Conference and 20 to the Western.

On motion, we send Elder W. H. Slaughter as an evangelist, outside the borders, and that he have \$2,25 per day for his services.

On motion, the paper committee make their report.

They recommend, this Conference to give their interest in the press to the Free Will Baptist publishing company. It was adopted.

The committee on the examination of ministers make their report. They find some of the ministers have been walking disorderly; S. W. Boyd, departed from the faith, S. Harris, unworthy the title of a minister, J. Haddock, drinking to an excess, A. Williams, guilty of intoxication, B. B. Albritton, some reports of im-

On motion, the committee that was appointed to investigate the charges against Elder J. S. Cummings, retire and settle the case.

They report as follows: Elder Cummings says he has no recollection of ever using any such language as he has been accused of, and if he has said anything that is unbecoming, he asks pardon.

On motion, Elder Cummings be restored and his name be placed on the list of ministers at its proper place.

On motion, the church in Beautort be received, also a new church in Onslow county.

On motion, the two new churches in Washington county be received.

On motion, the names of J. R. McCaskey and C. L. Little be enrolled on the minutes as ministers of the Gospel.

On motion, Black Creek be discontinued from the minutes.

On motion, a committee be appointed to settle the difficulty in the Saratoga church.

On motion, this body have a retired list for the old, worn out ministers, and it shall appear on our minutes to that effect, and the different churches shall contribute to the General Conference for that purpose, and the contribution shall be placed in the hands of our Treasurer,

and that they draw on the Treasurer according to their several necessities, and that the Treasurer report annually to this Conference.

No other business of importance was done at this Conference. No. of churches, 112. No. of members, 8,311. No. of ministers, 71. Conference adjourns.

Conference in 1892 met with the church at Sts. Delight, Greene county, Elder J. B. Russell preached the Introductory sermon—Text: Acts 9: 6. Conference was then organized by electing the necessary officers, etc.

On motion, the fraternal delegates and visiting brethren of the other Conferences be invited to seats with us.

On motion, the committee that was appointed to wait on Elder R. Harris, made their report. They report that he made acknowledgment and gave satisfaction, and was restored.

On motion, there be a committee appointed to investigate the trouble in the Davis Shore church. On motion, there be a committee of six to write biographical sketches of the lives of the ministers that have died the past year.

On motion, the name of S. S. Kirk be enrolled as a minister of the Gospel.

On motion, the name of V. G. Brittain be enrolled on the list of ministers.

On motion, the license and credentials of A. Williams be demanded.

On motion, Elder Hearn prepare the minutes, have them printed and distribute them among the churches.

On motion, A. Boyd's license and credentials be demanded.

It was ordered that the next Conference be held with the church at Marlboro, Pitt county.

On motion of Elder J. B. Russell, there be a committee of ten appointed on schools.

On motion, the church in Northampton county be received and entered on the minutes.

Some other business of no importance to this work was transacted, and Conference adjourned to meet again Thursday before the 2nd Sunday in Nov. 1891. No. of churches, 108. No. of members, 8193. No. of ministers, 69. Prayer by W. W. Lewis.

Conference in 1891 met with the church at Marlboro, Pitt county, N. C.; Elder W. W. Lewis preached the Introductory sermon—Text: 2 Cor. 5: 14. Conference was duly organized by electing Elder W. W. Lewis Mod., Elder H. Cunningham, Asst. Mod., etc, etc.

On motion, the delegates of the Western and S. C. Conferences, be invited to seats in this body.

On motion, Elders M. and J. W. Linton be released from the incorporation committee, and Eld J. T. Phillips and Bro. Luke McLawhon, fill the vacancy caused thereby.

On motion, the list of ministers be called and their Christian conduct inquired after.

On motion, there be a committee appointed to go and investigate the charge alleged against Elder R. Harris.

On motion, J. F. Hawkins, notify Elder R. Harris that this body has silenced him from preaching.

On motion, the names of Elders E. D. Hathaway and J. Vernon be discontinued.

On motion, a committee be appointed to investigate the charges against Elder J. S. Cummings and settle the same.

On motion, the committee that was appointed to demand the license and credentials of Elder A. Williams be discharged, and that we say to the public, as he refuses to surrender his license and credentials, we disown him.

On motion, the name of W. C. Vause be enrolled on the list of ministers.

On motion, the church in Newbern and Sts. Delight be received.

On motion, the new church in Martin county be received.

moral conduct and a committee recommended to be sent to see R. P. Hill concerning charges against him.

The committee were appointed to wait on the above ministers.

On motion, Elder Albritton be excused.

On motion of J. W. Linton, this body show by their vote, whether or not they indorse the traffic of intoxicating liquors. Voted against it.

On motion, W. H. Slaughter transcribe the minutes and have them printed, and distribute them, and he be allowed \$25.00 for his service.

On motion, the next Conference be held at Rock of Zion, Pamlico county.

No other business of importance was transacted and Conference adjourned. Prayer by Elder D. Davis.

No. of churches, 106. No. of members, 7907. No. of ministers, 72.

Conference in 1890 met with the church at Rock of Zion, Pamlico county, Elder W. H. Slaughter preached the Introductory—Text: Heb. 5: 8, 9.

On motion, W. H. Slaughter was elected Mod., M. Linton, Asst. Mod., R. K. Hearn Clerk, J. F. Heath, reading Clerk, J. Bennett, W. R. Sawyer and Wm. Gaskins, a committee on devotional exercises, W. F. Hart, W. R. Sawyer and G. W. Mercer, a committee on finance.

On motion, the delegates of the Western Conference be invited to seats in this Conference.

On motion, Elder Hearn's resignation be received, and Bro. J. F. Heath fill his place.

On motion, the list of ministers be called and their Christian conduct inquired after.

On motion, the names of W. L. Bilbro, L. E. Johnson and R. H. Holland be discontinued, and their license and credentials demanded.

On motion, the committee on J. Haddock's case report, and they be discharged. He asked pardon and was retained.

The report of the committee on S. J. Harris' case is received and he is retained.

On motion, the church letters be called for.

On motion, C. C. Braxton and B. Craft be a committee to receive the evangelist's money.

On motion, the new church at Beulah, Duplin county, be received.

On motion, the church at Kinston, Lenoir county, be received.

On motion, this body have a retired list for the worn out preachers, and the different churches contribute for that purpose.

On motion, J. M. Barfield be the delegate to the S. C. Conference.

On motion, we send 12 delegates to the Western Conference.

On motion, the churches at Harrell's Chapel, Morris Creek and Taylor's Springs, be received.

The committee that was appointed to investigate the controversy in the church at Davis' Shore made the following report:

After thorough investigation, we find the church has divided into two factions, and that both factions have chosen them a pastor. We decided that it was best to remove both pastors which we did, and appointed Elder J. W. Linton pastor of the church, which gave satisfaction to both factions and brought about a reconciliation. We also recommend that the name of Elder I. F. Willis be discontinued from the list of ministers, finding that he is not a member of the Free Will Baptist church.

On motion, the names of J. R. Taylor, W. W. Gurkin and Curtis Heath, be enrolled as ministers of the Gospel.

On motion, the churches at Cross Landing S. H., White Oak S. H., and Hugo, be received.

On motion, the church at Selma be received.

On motion, the name of J. R. Askew, T. A. Pounds and E. B. Hart be enrolled as ministers of the Gospel.

No other business of importance was done at this Conference. No. of churches 119. No. of members, 8,318. No. of ministers, 73.

On motion, Conference adjourn.

Conference in 1893 met with the church at Piney Grove, Pitt county.

Elder H. Cunningham preached the Introductory sermon—Text: 1 Cor. 3: 11.

Conference was then organized by electing the necessary officers etc.

On motion, the Western and S. C. Conference delegates be invited to seats in this body.

On motion, the fraternal delegates from the Disciple Convention be invited to seats with us.

On motion, Elder L. Foss be excommunicated for departing from the faith.

On motion, there be a committee appointed to investigate the conduct of Elder J. Haddock since last Conference.

On motion, Reedy Branch S. H., Craven county, be received.

On motion, the church at Elm Grove, Onslow county, be dropped from the list of churches.

On motion, the name of J. Vernon be received, and entered on the list of ministers.

On motion, J. W. Linton's report be received in regard to his visit to Davis' Shore church to settle the difficulty in the church.

He reports that he succeeded in settling the difficulty by making two visits, which took 24 days, and left the church in peace.

On motion, we send two delegates to the

Union Conference, which will convene with the church at Stoney Run, on Thursday before the 2nd Sunday in February 1894.

On motion we send a delegate to the Cape Fear Conference.

On motion, Conference closed.

No. of churches 117; members 8,022; ministers

73.

Conference in 1894 met with the church at Black Jack, Pitt county.

Elder Rouse preached the Introductory—text Luke 2: 7.

On motion, Conference was organized by electing Elder Rouse Moderator.

On motion, the delegates from the Western and S. C. Conferences be invited to seats in this body.

On motion, C. C. Braxton was elected Treasurer of this Conference.

On motion, the delegates from the Disciple church be invited to complimentary seats in this Conference.

On motion, the name of Stephen Moore be restored to the list of ministers.

On motion, the name of Post Oak church, Craven county, be changed to Vanceboro.

On motion, the church known as Probability Paplin county, be changed to Cornegay's Chapel.

On motion, Rose of Sharon be dropped from the list of churches.

On motion, Frying Pan and Hall's Chapel, be enrolled on the list of churches.

On motion Long Branch, Jones county, White Oak school house and Neuse Level be dropped from the list of churches.

On motion, Free-Will Union and Elm Grove, Onslow county, be enrolled on the list of churches.

On motion, the Scriptural references in our Articles of Faith be corrected, and Sec. 2nd, Art. 1st, of the book of Discipline be changed to read thus: "No person shall become a member of the Original Free-Will Baptist church but those that have been immersed and submit to all the rules of the church."

On motion, the resignation of Elds. T. J. Moore and J. T. Phillips be received.

On motion of W. R. Sawyer, this body make an effort to raise funds to mark the resting place of the late beloved R. K. Hearn.

On motion, the following names be enrolled on the list of ministers: J. E. Howard, Richland, N. C; T. F. and T. H. Harrison and W. H. Frost, Plymouth, N. C; J. W. Sewell and I. W. Russel, Beaufort, N. C; W. T. Pollard, Grindool, C. C. King, Newbern, N. C.

On motion, Conference adjourned.

No. of churches at this Conference, 111; members, 8,874; ministers, 80.

Conference in 1895 met with the church at Gum Swam, Pitt county. Eld. J. W. Linton preached the Introductory—text 1 Cor. 13: 13.

Conference was organized by choosing Eld. Linton Moderator.

On motion, the delegates from the Cape Fear Conference be invited to a seat in this body.

On motion, the names of Elds. R. P. Hill and E. E. Nobles be discontinued from the list of ministers on account of their death.

On motion, the name of Eld. T. H. Harrison be discontinued from the list of ministers of the Eastern Conference, as he has moved to South Carolina and has taken membership with the Free-Will Baptist Conference there.

On motion, Oak Grove, the new church in Duplin county, Smith's New Home, the new church in Lenoir county, and Iron Spring, the new church in Martin county, be received and entered upon the minutes.

On motion, the name of St. James Chapel, Beaufort county, be changed to Mt. Olive.

On motion, Pilgrim's Rest, Pamlico county, be discontinued from the list of churches.

On motion, Frying Pan, in Tyrrell county, be changed to Free Union.

On motion, Deep Springs, Jones county, Piney Grove, Northampton county, East Lake, Dare county, Edward's Mill, Beaufort county, and Dreweysville, Southampton county, Va., be received and entered upon the minutes.

On motion, this Conference be organized into two bodies: The first is to be known as the Central Original Conference; second, Eastern Conference.

The counties composing the Central Original Conference are as follows: Lenoir, on the North side of Neuse river, Wayne, on the West side of the Wilmington & Weldon R. R., and Wilson the same as Wayne, Greene, Pitt, Martin, Washington, Hertford, Bertie, Northampton, Edgecombe, Halifax, Dare, Tyrrell and Southampton, Va.

The counties composing the Eastern Conference are as follows: Carteret, Jones, Duplin, Lenoir, on the South side of Neuse river, Craven, Pamlico, Beaufort and Hyde. The churches on the dividing lines having the right to represent in the Conference of their choice. The two Conferences shall use the same Hymn Book, the Free Will Baptist paper as their organ, and be governed by the same Discipline. They shall delegate to each other's Conference and be entitled to seats without any invitation, and their names appear

on the minutes with the number of their membership annexed to their names.

On motion, the resolution in regard to asking the Cape Fear Conference to send delegates to the Central and Eastern Conferences, be received and adopted.

On motion, the Eastern Conference join the Union Conference, which is to convene with the church at Kenly, Johnston county, Thursday after the 4th Sunday in September, 1896.

The next Central Original Conference was ordered to be held with the church at Malachi's Chapel, Tyrrell county N. C., commencing Thursday before the 2nd Sunday in November 1896.

The Eastern Conference was ordered to be held with the church at Trent, Pamlico county, commencing Thursday before the 2nd Sunday in Oct. 1896.

On motion, this body accept the request of the Union Conference in regard to appointing a committee of six to confer with the six the Union Conference has appointed to revise and amend the Church Constitution, so all the bodies will be governed by the same, and work in harmony and union.

On motion, the names of B. H. Hearn, J. J. Lewis, L. B. Stilley, J. T. Butler and S. J. Halstead, be enrolled on the list of ministers.

Conference closed to meet again at the appointed times and places above mentioned. No. of churches, 120; No. of members, 9,016; No. of ministers, 82.

CENTRAL CONFERENCE.

The Central Conference in 1896 met with the church at Malachi's Chapel, Tyrrell county, Thursday, Nov. 5th, 1896. Eld. T. N. Manning preached the Introductory sermon—Text: 2 Pet. 1:5,6,7.

Conference was organized by choosing Eld. F. McGlohon Moderator, etc.

On motion, Eld. G. W. Gause, the fraternal delegate from the S. C. Conference, be invited to a seat in this Conference.

On motion, the new churches at Harris' School House, Davenport's School House, Johnson's Grove, Va., Rices Mill and Orter's Creek, be received and entered on the minutes.

On motion, the resignation of Bro. C. C. Braxton, as Treasurer, be received; and Bro. W. F. Hart was appointed Treasurer of the Conference. Eld. F. McGlohon was appointed Treasurer to hold the retired minister's fund.

On motion, this Conference appoint a committee of three to confer with the committees appointed by the Eastern, Western and Cape Fear Conferences, to revise and amend the Constitution of our Discipline; said committee to meet with the church at Spring Branch, Pitt county, (near Ayden) Wednesday after the 4th Sunday in September, 1897.

On motion, the names of M. L. Miller. M. G. Davenport and D. M. Ratcliff be enrolled on the list of ministers.

The following resolution was made by Eld. J. R. McCaskey: "That we will give the donation that belonged to the retired minister, after his death, to his widow as long as she remains a widow, and to all minister's widows that are left in a suffering condition.

Eld. J. M. Barfield offered the following resolution, which was adopted:

"In as much as we believe that certain fixed rules is an advantage in transacting the business of religious bodies, therefore be it

Resolved, That all resolutions offered to our future Conferences shall be reduced to writing."

It was decided the next Conference be held with the church at Saratoga, Wilson county.

On motion, Conference close until Thursday before the 2nd Sunday in November, 1897.

REMARKS.

The Central Conference has convened, it being the last of the several Conferences that has met this year. The statistical table shows a membership of 4,685; 54 churches, and 40 ministers.

The Eastern Conference was represented by Bros. T. J. and W. R. Sawyer and J. M. Wescott, representing a membership of 5,042.

Western Conference, by Eld. B. H. Boykin, representing a membership of 4,000.

The Cape Fear Conference, by letter, representing a membership of 1,800.

The South Carolina Conference, by Eld. W. P. Gause, representing a membership of 1,700.

Those not represented, were the Western Quarterly Meetings, or better known with us as the French Broad Association. They have a membership of 2,000.

The Pee Dee Conference has a membership of 800.

The Mount Moriah, a membership of 700.

Total membership, 19,727.

EASTERN CONFERENCE.

The Eastern Conference in 1896 met with the church at Trent, Pamlico county, October 8th, 1896. The Introductory was preached by Eld. W. W. Lewis—Text: 2 Thess. 3:8. Conference was then organized by choosing Eld. Lewis Moderator, etc.

On motion, Geo. Dees was chosen Treasurer of this Conference, and Bro. W. R. Sawyer was chosen Treasurer for retired minister's fund.

On motion, H. C. Dillard, J. Mozingo, E. L. Swain and L. L. Down were added to the list of ministers.

On motion, the widows of deceased retired ministers take the place of their late husbands in receiving donations, and the widows of other deceased ministers be cared for when in destitute circumstances.

On motion, the Moderator appoint a committee of six to draw up resolutions whereby this Conference shall be governed and that these resolutions shall in no wise conflict with our discipline. The Moderator appointed the following committee: Elds. I. W. Russell, H. Cunningham, R. F. Daughety, A. E. Rouse, V. G. Brittain, and Bro. T. J. Sawyer, the Moderator appoint a committee of five to meet with the committee of the other Conferences, at Spring Branch, Pitt county; Wednesday after 4th Sunday in Sept. 1897, to revise and amend the church Constitution.

On motion by Eld. T. F. Harrison, the committee on resolutions report:

RESOLUTIONS.

We the committee appointed by the Eastern Conference to draft resolutions by which said Conference may be governed, beg leave to submit the following report:

1. Resolved, That said Conference meet on Wednesday before the third Sunday in Nov. of each year and adjourn on Friday.

2. Resolved, That said Conference elect a standing Clerk whose duty shall be to keep an accurate account of all the proceedings of each and every Conference in a book provided by said Conference.

3 Resolved, That said Conference appoint a committee of not less than five, at the sitting of each and every Conference, to investigate every charge that may be brought against any minister of said Conference; and that this committee shall stand for twelve months.

4. Resolved, That no preacher who may hereafter become infirm, and whose name may be entered upon the list of retired ministers, shall hold the care of any church.

5. Resolved, That all resolutions offered during said Conference be reduced to writing.

On motion, the next Eastern Conference be held with the church at Christian Chapel Lenoir county.

No. of churches, at this Conference, 73; members 5,042; ministers 46.

CONDENSED RECORD OF THE CAPE FEAR FREE-WILL BAPTIST CONFERENCE.

The Cape Fear Free-Will Baptist Conference was organized at Stoney Run, Cumberland county, No.v 1st 1855.

The original ministers were Elders J. Turnage, G. Holmes, W. F. Hall, J. Williams, Wm. Harris, Curtis Lee and John Watson.

The original churches were, Stoney Run, Long Branch, Free Union, Fayetteville, Shady Grove, Bethsaida, Prospect, and Elbethel—Membership 370.

CONSTITUTION OF THE CAPE FEAR FREE-WILL BAPTIST CONFERENCE.

Art. 1—This body shall be known as Cape Fear Free-Will Baptist Conference.

Art. 2—The object of this Conference shall be to promote Christ's Kingdom among men by means in strict conformity to the Holy Scriptures.

Art. 3—This Conference shall be composed of ministers who are members of churches belonging to the body and of delegates from these churches, each church being entitled to three delegates.

Art. 4—Delegates from each church shall bear to the Conference a letter certifying their appointment, showing the condition and statistics of the church and giving a statement of all funds raised during the year for denominational or other benevolent purposes.

Art. 5—The officers of this body shall be a Moderator, Treasurer Corresponding and recording Secretary, whom shall remain in office until their successors are elected.

Art. 6—This Conference may, at each regular meeting, elect as many Boards or standing committee as may be necessary in carrying out its benevolent purposes. These shall keep a record of their proceedings and make a report at each regular meeting of this Conference.

Art. 7—Any church desiring to become a member of this body, shall present her petition at a regular session of Conference, through delegates for that purpose. If she be received, the Moderator shall extend to her delegates the hand of fellowship.

Art. 8.—The Conference may extend to visiting

brethren all the privileges of the body save that of voting.

Art. 9.—This Constitution may be amended at any regular session by vote of four-fifths of the members present.

Minutes of the first Annual session of the Cape Fear Free Will Baptist Conference, held with Stony Run church, Cumberland county, N. C., Nov. 1st 2nd, 3rd and 4th, 1855.

Agreeable to previous appointment, the ministers and delegates of the Cape Fear Conference met with the church at Stony Run, Cumberland county, Thursday Nov. 1st, 1855.

Elder John Williams preached the Introductory—Text: 1. Cor. 1:10.

Conference was then organized by choosing Elder John Williams, Mod., Elder Jas. Turnage, Clerk.

On motion, Elder J. S. Carrow from the Original Free Will Baptist Conference be invited to take a seat in this Conference.

On motion, Bro. Moore from S. C. be invited to a seat with us.

On motion, Elder Curtis Lee be invited to a seat in this Conference.

On motion, the old Constitution be read in this Conference.

On motion, Thomas Avera be our General Treasurer.

On motion, the letters from the churches be called for and read.

On motion, the petitions for the next Conference be taken up.

On motion, the next Annual Conference be held at Shady Grove church, Sampson county, N. C., and that it commence on Thursday before the 2nd Sunday in Oct. next.

On motion, Elder Wm. Harris preach the Introductory, and on his failure, Elder Jas. Turnage.

On motion, if there be not money enough to pay for the printing of the minutes, each church pay in proportion for the same.

On motion, we have a Discipline printed and that each church pay in proportion for them.

On motion, there be one hundred printed.

On motion, Elders James Turnage, Wm. F. Hall and Bro. D. B. Dawson be a committee to have the Discipline printed and distributed to the churches.

On motion of Elder Jas. Turnage there be a circular letter written and attached to the minutes.

On motion, the thanks of this Conference are hereby tendered to the people in this vicinity for their hospitality and kindness.

On motion, Elder Jas. Turnage close Conference by praise and prayer.

On motion, Conference adjourn to time and place above mentioned. (No. of members at this Conference, 370.)

Conference in 1856 met with the church at Shady Grove, Sampson county, N. C.

Elder Wm. Harris attended and preached the Introductory from 1 Tim. 4: 16.

Conference was then organized by choosing Elder Harris Mod., Daniel Jones, Clerk.

On motion, the old constitution be read in this Conference.

On motion, Elder Wm. Harris give John Watson his credentials as he ordered him.

On motion, the church at Harnett be received in this Conference.

On motion, the petitions for the next Conference be taken up.

On motion, the next Conference be held at Prospect church, Harnett county, N. C.

On motion, the name of Wm. Byrd be enrolled on the list of ministers.

On motion, all applicants for the ordination in the ministry shall apply to the annual Conference.

On motion, Bro. Daniel Jones read a letter

that he has in this Conference; read and accepted.

On motion, the press question be dropped, after which the Conference voted in favor of a press. The Moderator then vacated his seat and ordered his name to be left off the minutes; also Curtis Lee ordered his name left off. The Conference was carried on by the assistant Mod.

On motion, we send three delegates to the Eastern Conference.

On motion, Conference adjourn. Praise and prayer by Elder Alfred Moore.

No. of members, 430. No. of ministers, 6.

Conference in 1857 was held with the church at Prospect Harnett county, Elder Wm. Byrd preached the Introductory sermon.

Elders Wm. Byrd was chosen Moderator, James D. Ryals, Clerk.

On motion, Elder James Hobby, of the Christian church, take a seat with us in this Conference.

On motion, Elders John Williams, Wm. Byrd and W. F. Hall, were appointed as a committee to examine Bro. Jesse Wheeler, a licentiate, and ordain him as a regular minister.

On motion, the name of Bro. Jesse Wheeler be enrolled on the list of ministers.

On motion, the next Annual Conference be held at Elbethel, Robeson county, commencing Thursday before the 2nd Sunday in October, 18-58.

On motion, by Elder John Williams, there be a committee of five appointed to examine Wm. Harris, a minister of this connection, in reference to disorderly conduct. Elders W. F. Hall, James Turnage, Bros. Joseph Taylor, Riley Jackson and Thomas Avera, be appointed as the committee, and that they report to our next Annual Conference.

On motion, by Eld. James Turnage, there be a committee appointed to examine into the state and standing of the ministry.

On motion, Bros. Martin Byrd, Levi Hall and Wm. Hardison serve as a committee, and to report to Conference.

Report:—Upon investigation, we find all the ministers of this Conference in good standing in the different churches to which they belong; all of which is respectfully submitted.

On motion, Bro. J. D. Ryals transcribe and prepare the minutes for the press and distribute them to the churches.

On motion, there be 300 printed, and there be 50 sent to the Eastern and 25 to the S. C. Conference.

On motion, there be an epistolary letter written and sent to the Free Will Baptist Conference to be held at Mt. Moriah, Alabama.

On motion, Bros. James D. Ryals and L. A. Avera write this letter.

On motion, there be a delegate appointed to represent our body in a convention to be held at some proper point, most convenient, in order to establish a printing establishment.

On motion, Eld. John Williams be appointed as a delegate to represent our body in that convention, and Eld. J. Turnage be his alternate.

On motion, W. F. Hall be appointed as a delegate to the Christian Baptist Conference.

On motion, Bro. J. D. Ryals read a circular letter which he has in his possession, and the same be attached to the minutes.

On motion, L. A. Avera be appointed to write the next circular letter.

On motion, there be two delegates appointed to attend the Eastern Conference.

On motion, there be a committee appointed to keep open a correspondence with the South Carolina Conference, and that Elders James Turnage and Wm. Byrd act as said committee.

On motion, Conference close.

Conference in 1858 was held with the church at Elbethel, Robeson county. Eld. W. F. Hall preached the Introductory sermon.

Elders W. F. Hall was chosen Moderator and Wm. Byrd Clerk.

On motion, Elders J. W. Hunnicut and B. W. Nash, of the Union Baptists, of Va., and Bro. Owen James of the Union Baptists of N. C., be invited to take seats in this Conference.

On motion, Elder S. D. Collins of the South Carolina Free-Will Baptist Conference be invited to take a seat with us.

On motion, Martin Byrd, D. B. Dawson and Wm. Miller serve as a committee to examine into the state and standing of the ministry.

On motion, the church at Hog Swamp be received in this Conference.

On motion, the church at Hornett, Sampson county, be discontinued on the minutes.

On motion, the name of S. D. Collins be enrolled on the list of ministers. The report of the committee on the character of Elder Wm. Harris was read, and his name discontinued.

On motion, Wm. Byrd be a delegate to the next Grand Council of the Union Baptists of Va.

On motion, Elds. J. Williams, S. D. Collins and Wm. Byrd, be sent as delegates to the Grand Council of Union Baptists of N. C.

On motion, the Committee on the state and standing of the ministry, make their report; which is as follows: Upon investigation, we

find all the ministers of Conference in good standing in the churches to which they belong.

On motion, Eld. S. D. Collins and L. T. Britt be appointed delegates to the F. W. B. Conference in S. C.

On motion Conference adjourn. No. of members 468; ministers 6.

Conference in 1859 was held with the church at Long Branch.

Elder J. Turnage preached the Introductory sermon. Elder J. Williams was chosen Moderator.

On motion, Bros. B. W. Nash of the Union Baptists of Va., and Brewton, of N. C., be invited to seats with us.

On motion, the church at Mt. Pleasant, Wake county be received in this Conference.

On motion, the name of Eld. S. D. Collins be discontinued.

Resolved, That B. W. Nash preach in the bounds of the Cape Fear Conference for the present.

The committee on the character of the ministry report that they find all the ministers of the Cape Fear Conference in good standing, except Elder Gardner Holmes.

On motion, Conference adjourned. No. of members 489; ministers 5.

(We have no record of the Conferences between 1859 and 1866.)

Conference in 1866 was held with the church at Bethsaida, Harnett county.

Elder J. Turnage preached the Introductory.

On motion, J. Turnage, Wm. F. Hall and P. Creech were appointed a committee on the ministry for 12 months, to examine Licentiates.

On motion, a committee be appointed to draft resolutions in regard to the death of Bro. Thomas Avera, our General Treasurer.

On motion, a committee be appointed to examine the records of the several Conferences and report to this Conference.

On motion, Elders Wm. Byrd, P. Creech and W. F. Hall, were appointed delegates to the North Carolina F. W. B. Conference.

The following resolution was offered by Bro. Benjamin Godwin, and adopted:

Resolved, That our connection observe Friday before the fourth Sunday in January and July, 1867, as days of fasting, humiliation and prayer.

The following preamble and resolutions, respecting the colored members of our connection being allowed to preach the Gospel, were offered by Bro. B. B. Holder, and adopted:

Whereas, the political condition of the colored members of our connection has been changed,—

they having formerly been slaves, and deprived of the privilege of preaching the Gospel but now declared free by the authority of the United States, and are no longer to be deprived of such a privilege; and, whereas, some of them having applied to this Conference for legal church authority, therefore be it

Resolved, 1st. That if any colored member of our connection shall feel divinely called to take upon himself the public ministry, he shall have the liberty to apply to the church of which he is a member, and if the church, on examination, should find him worthy, may grant him license to exhort among his own color.

Resolved 2nd, That if the licentiate shall prove worthy, sound in faith and doctrine, and shall promise usefulness in the cause, then the pastor may, by the request of the church, proceed to a second examination, and if the candidate is found orthodox, may set him apart to preach the Gospel, administer its ordinances, receive members, raise up churches of their own color, to be held under the jurisdiction of this Conference and governed by the same Discipline.

Resolved 3rd, that the Conference appoint a committee of three ministers to visit said churches, whose duty it shall be to ascertain the statistics of said churches and report annually.

Resolved 4th, That such churches shall be represented in the Annual Conference by the committee having the oversight of them, and enrolled on our minutes as the African F. W. B. church.

Some other business of no importance was transacted, and Conference adjourned.

No. of members 683; ministers 7.

Conference in 1868 was held with the church at Laurel Chapel Johnston county.

Elder Creech preached the introductory.

Elder Creech was chosen moderator.

On motion, R. A. Draughon was elected general Secretary for two years.

On motion, the report of the ministerial labors of the ministers be received.

A committee was appointed to examine into the character and influence of the ministers of this Conference. They report that they find all the ministers in good standing.

On motion the Moderator appoint a committee to inquire into the usefulness of Bro. D. G. Young, and request him to report to some of our Conferences.

On motion of Elder Turnage, the following resolutions were adopted:

Resolved, 1st—That article 1st of the Constitution of the Free-Will Baptists of the Cape Fear

Conference of N. C., be so amended as to allow us to hold one General Conference once in two years.

Resolved, 2d—That this Conference be divided into four yearly Conferences.

Resolved, 3d—That the yearly Conference shall be composed of lay delegates from each church in its bounds; and all the ministers that compose the Cape Fear Conference shall be under obligations to attend each yearly Conference.

Resolved, 4--That all the business that is now transacted in the General Conference shall be transacted in the Yearly Conference.

Resolved, 5—That the Conferences shall be composed of all the ministers belonging to Cape Fear Conference, and lay delegates from each yearly Conference.

The yearly Conference shall be composed of four districts.

Some other business of little importance was done and Conference adjourned. No. members 619; ministers 7.

The ministers and delegates composing the first biennial session of the Cape Fear Conference met with the church at Mt. Pleasant, Wake county, October 6th 1870. Elder J. Turnage preached the Introductory.

Conference was organized by electing Elder Turnage Moderator for next biennial term.

The Moderator appointed Elds. A. Fowler, R. A. Johnson and others as a committee for the organization and supervisions of the Sabbath school throughout the connection.

On motion, the churches, Judson and Bethsaida, reared in South-Eastern Alabama, by Elder B. B. Holder; were received into this Conference, and Elders Holder and J. W. Lucas were sent as missionaries to these churches, and for the promulgation of Christ's cause during the next biennial term.

RESOLUTIONS OF THE CONFERENCE.

Resolved 1st, That districts first and second, unite in one Annual Conference, the first session of which shall be held with the church at Long Branch, Cumberland county, commencing Friday before the 2nd Sunday in August, 1871.

Resolved 2nd, That Districts third and fourth unite in one Annual Conference, the first session of which will be held with the church at Union Springs, Johnston county, commencing Friday before the 4th Sunday in September, 1871.

Resolved 3rd, That the Annual Conferences be requested to represent the business transacted

by them in the next Biennial Conference.

Resolved 4th, That Friday after each Biennial Conference be observed throughout the connection as a day of fasting and prayer.

Resolved 5th, That the next session of this Biennial Conference be held with the church at Pleasant Grove, Harnett county, commencing Thursday before the 2nd Sunday in Sept., 1872.

On motion, Conference adjourn.

No. of members, 443; No. of ministers, 11.

The second Biennial Conference was held with the church at Pleasant Grove. Eld. P. Creech delivered the Introductory sermon. Eld. Creech was elected Moderator, and J. W. Lucas Sect.

On motion, Elders Creech, Turnage and Fowler were again appointed Ordaining Council.

On motion, the Conference authorized the Moderator to appoint a committee, who shall ascertain the character and usefulness of Elders and Licentiates belonging to the connection, and report to the General Conference.

On motion, the names of J. M. Byrd and D. W. Tew, licentiates, were erased from the minutes.

On motion, Conference granted to J. W. Lucas a certificate of commendation.

On motion, J. W. Lucas, having been examined in conference, was commended to the ordinary council for ordination.

On motion, the secretary was authorized to enroll the name of J. W. Lucas as Elder in our denomination.

On motion, Conference adjourned. No. of members 740; ministers 9.

The third Biennial session of the Cape Fear Conference was held with the church at Johnson Union, Johnston county, commencing Thursday before the 2nd Sunday in October 1874.

Elder J. W. Lucas preached the Introductory. Conference was then organized by electing B. B. Holder Moderator

On motion, a special committee is appointed to draft resolutions expressing the feeling of this body in regard to the death of its former Moderator, Elder Creech.

Elder Nash now receives permission to address the Conference; he speaks several minutes, urging the necessity of union between all liberal Baptists

Bro. E. R. Ellis, editor of the "Free Will Baptist Advocate," accepts an invitation to a seat in this body.

The following resolution is offered by Elder J. W. Lucas, and adopted.

Resolved, That we recommend, to the several churches represented in this body, the Free Will

Baptist Psalmody as a suitable book for their use in public and social worship.

Elder Lucas offers the following resolutions:

Whereas the division of the Cape Fear Conference into two Yearly Meetings is found to be unnecessary, while its membership is as small as it is at present, it is therefore,

Resolved 1st, That Johnston and Stony Run Yearly Meetings be united into one Y. M. to be known as the Cape Fear Y. M. of F. W. Baptist, and to meet Thursday before the 2nd Sunday in Oct., annually.

2nd, That the meeting of the General Conference be suspended after this session, until the connection shall have become extensive enough to need its reorganization. Resolutions adopted.

Resolved, That this body elect five of its members so as to revise our Articles of Faith and Code of Discipline as to meet our present wants, and that this committee report at the 2nd Annual session of Cape Fear Yearly Meeting.

The amendment is accepted; and after some discussion is adopted.

The Moderator calls on Elder Lucas to make report for the committee on temperance. He speaks on the necessity of total abstinence among members of the church, and is followed

by Elder Turnage on the same subject.

The committee on Obituaries report two deaths, Viz: Bro. Thomas Allen and Elder Parrott Creech.

On motion, the names of the ministers be called and their Christian character inquired after. The character of all the Elders is found good. The name of Martin Byrd, licentiate, is erased from the minutes.

On motion, the names of A. H. Willis, S. B. Thane and John Moore are enrolled as licentiates.

Elders Johnson and Turnage are elected delegates to the Eastern F. W. B. Conference.

On motion, Conference adjourns.

Other business was transacted, but of no importance to this work. No. of members, 788. No. of ministers, 9.

The first session of the Cape Fear Yearly Meeting of the Free Will Baptists, was held with the church at Long Branch, Cumberland county., commencing Thursday before the 2nd Sunday in Oct. 1875.

Elder B. B. Holder preached the Introductory sermon. The meeting was organized by electing Elder Holder, Moderator, and Elder J. W. Lucas, Secretary. Elder B. W. Nash is present, and ac-

cepts an invitation to a seat in the body.

On motion, the name of Robert Strickland is enrolled upon the list as a licentiate.

On motion, the name of Elder Isaac Wheeler, who has withdrawn from the church, is taken from the minutes. A resolution was offered by Elder J. W. Lucas, as follows:

Resolved, That Elder James Turnage be earnestly requested to furnish to this Yearly Meeting, an account of the origin and early history of the Cape Fear F. W. B. Conference, and that the recording secretary be instructed to enter the same upon the Conference Book of Records, provided they be not found already recorded on said book.

The Ordaining Council report that S. B. Thane has been examined and regularly ordained to the ministry during the year.

Bro. J. T. Hinnant of the eastern F. W. B. church is invited to a seat with us.

On motion, Conference adjourned. No. of members, 744. No. of ministers, 9.

Conference in 1876 was held with the church at Shady Grove, Sampson county. Elder James Turnage preached the Introductory sermon. Elder Nash of the Baptist Association, is invited to a seat in this Conference. The church at

Piney Grove, Johnston county, was received in this Conference.

Letters are read, and verbal reports made by pastors, showing that most of the churches have enjoyed precious revivals during the year, and are now in a very prosperous condition.

The names of Wm. Byrd and A. H. Willis, are entered upon the list of ordained ministers.

On motion, Conference adjourns. No. of members, 772. No. of ministers, 10.

Conference in 1877 was held with the church at Prospect, Harnett county; Introductory preached by Elder R. A. Johnson.

A petitionary letter is received from old Stony Run, which has been reorganized in a new house of worship by Elder Turnage. She is received.

The name of J. Watson, licentiate, is enrolled.

The Ordaining Council report that Robert Strickland has been examined and set apart to the work of the ministry during the year.

No other business of importance was done.

On motion, Conference adjourns.

No. of members, 848; No. of ministers, 12.

Conference in 1878 was held with the church at Stony Run, Sampson county. Introductory sermon is preached by Eld. B. B. Holder.

Elders Ray Phillips and J. Salmon, from the Eastern Conference, Elders A. Williams and J. Parks, from Mt. Zion Baptist Association, and Rev. Daniel Culbreth, of the M. E. Church South, accept seats in Conference.

Robert A. Draughon and Erasmus Lee were chosen delegates to the State Conference.

On motion, a petition is sent up for the next session of the State Conference to be held at Laurel Chapel, Johnson county.

Conference adjourns.

No. of members at this Conference, 882. No. ministers 13.

Conference in 1879 was held with the church at New Hope, Johnston county.

Elder J. Turnage preached the Introductory.

On motion, the name of J. Salmon is entered upon the list of Elders belonging to the Cape Fear Conference.

By permission, Elder Holder offers remarks relative to Neuse Free-Will Baptist Conference, its object, work and relation to this Conference.

On motion, letters of commendation are granted to Eld. Holder and licentiate J. J. Butler to unite with the Neuse Conference. They are

regarded as members of this Conference until they have opportunity to enter the other.

On motion, N. L. Barnes and Jesse Wilson are sent as fraternal messengers to Neuse Conference.

No other business of importance was done.

Conference adjourns. No. members, 954. No. of ministers, 15.

Conference in 1880 was held with the church at Union Spring.

Elder Lucas preached the Introductory.

On motion, the name of the church at Stony Fork is changed to Johnson's Chapel.

A petition received from certain members of Long Branch church is referred to a committee consisting of Elds. Byrd, Fowler and Lucas.

They report as follows:

We find Long Branch in a state of disorganization in consequence of an attempt by a few members to disband and reorganize said church.

We also suggest that the custom of disbanding and reorganizing churches, rather than enforce proper discipline, is unconstitutional and of dangerous tendency.

Report is accepted and the following plan, suggested by Elder Byrd, is recommended for the settlement of the difficulty at Long Branch:

That Elder Johnson call the church together and let them come to an agreement if possible; if they fail to agree, each party select a minister, and let these select a third minister and let the decision of these ministers be final.

Conference adjourns. No. members, 1060. No. ministers, 10.

Conference in 1881 was held with the church at St. Mary's Grove, Johnston county.

Elder A. H. Willis preached the Introductory.

Letters asking for admittance into this Conference were received from New Prospect, Hood's Swamp and Friendship churches, from Wayne county. Their letters were received by the committee Elds. Turnage, Fowler and Salmon, and on the recommendation of the same, they were received.

Lunda Lee, a licentiate, was examined by the Ordaining Council on Sunday morning and found orthodox.

No other business of importance was done at this Conference.

No. of members 1168; ministers, 13.

Conference in 1882 was held with the church at Shady Grove.

Elder J. Salmon preached the Introductory.

On motion, a committee of five are appointed to consider and report upon the case of J. J. Butler. The committee report that they find the charges against Butler true and that he be requested to forward his credentials to the secretary of the Conference and that he be no longer an Elder of this Conference.

On motion, the time for holding our Annual Conference be changed from October to November. No. of members at this Conference, 1072; ministers, 16.

Conference in 1883 was held with the church at Mt. Pleasant, Wake county.

Elder R. A. Johnson preached the Introductory.

The hand of fellowship is extended to visiting brethren.

Rev. J. T. Ball of the Va., and N. C. Conference of the Christian church come forward and the Moderator extends to him the hand of fellowship and all the privilege extended to visitors.

Resolutions offered by Elder Byrd concerning the appointments of a committee of five to draft suitable resolutions of respect to Elder James Turnage, deceased, is adopted. The report of the committee is received, which is as follows:

“Whereas, Almighty God in His merciful prov-

idence has seen fit to call from time into eternity our beloved brother, Elder James Turnage, therefore be it resolved,

1st. That we bow with humble resignation to this painful dispensation of His providence.

2nd. That we will ever cherish his memory in our hearts; for those of us who knew him best, loved him most.

3d. That although he had for many years been a professor of the Christian religion and a minister of the Gospel, yet we never knew him, under the most trying circumstances of life, to disgrace his profession as a disciple of our Savior or strain his ministerial ermin.

4th. That we will always try to emulate his virtues, and follow his examples.

5th. That as a citizen, he was law abiding, peaceable and quiet; as a neighbor, obliging; as a father, kind and affectionate; as a husband loving and tender; as a minister, strong even zealous in his convictions; always pursuing them to what he considered legitimate ends.

6th. That while we are keenly sensible of the incomparable loss we, as a denomination, have sustained in his death, we sorrow not as those who have no hope, for we believe that our loss is his eternal gain.

7th. That we extend our warmest sympathies

to his afflicted family and relatives in their sad bereavement.

8th, That a copy of these resolutions be sent to his family, and the Baptist Review for publication.

William Byrd,
for Committee.

On motion, a committee consisting of Elders Johnson, Byrd, Hill and Willis, are elected to solicit funds and have a suitable monument erected over the remains of Elder Turnage. No other business of importance was done. Conference adjourns. No. of members at this Conference, 1229. No. of ministers, 14.

Conference in 1884 was held with the church at Colyer's Chapel, Cumberland county.

Elder Fowler preached the Introductory.

The names of B. W. Nash, of the Union Association, and Rev. E. Pope, of the M. E. church are enrolled as visiting ministers.

On motion, the name of Bro. R. C. Wallace is enrolled as a licentiate.

No other business of importance was done. No. members 1226; ministers 14.

Conference in 1885 was held with the church at pleasant Grove, Harnett county.

Elder Wm. Byrd preached the Introductory.

Reports from the churches are received and read.

On motion, the names of Bros. Lucas, Glover and Gregory are enrolled as licentiates.

On motion, a committee of three is appointed to look into the case of Elder A. H. Willis; and the decision of the committee shall be final.

On motion, Conference adjourns. No. members 1212; ministers 14.

Conference in 1886 was held with the church at Hood Swamp, Wayne county.

Elder Johnson preached the Introductory.

Petitionary letters are called for, and a letter from Bethel church asks for admission as a member of this Conference, which is granted.

On motion, the names of J. H. Griffis and W. R. Edwards are enrolled as licentiates.

On motion, the name of the church at Hood Swamp be changed to that of Wood's Grove.

On motion, Rev. W. C. Vause is invited to a seat in Conference.

On motion, the Moderator appoints a committee to wait on Wm. Hall and demand his credentials.

On motion, the names of Bros. Wm. Byrd and Joseph Salmon are erased from the minutes, and

a committee appointed to demand their credentials.

A resolution was made by H. W. Jernigan, as follows:

Whereas the present system of our churches in regard to the work of the ministry is insufficient; therefore be it

Resolved, That this conference elect a committee of three of its members to assign the work of each minister of this Conference; and that it shall be in force from and after its ratification.

On motion, Conference adjourns. No. of members 1393; ministers, 19:

Conference in 1887 was held with the church at Hodges Chapel, Harnett county.

Elder J. F. Hill preached the Introductory.

Petitionary letters are called for and a letter from Hopewell church asks admission as a member of this Conference, which is granted; also, a letter from Anderson Creek church asks admission, which is granted.

The names of Bros. Ogburn and Griffis, are enrolled as ordained ministers.

On motion, the names of Bros. S. R. Brock, K. Raynor, W. R. Glover, J. J. Ellis and W. R. Edwards are enrolled as licentiates.

On motion, the churches in the Cape Fear Con-

ference hold a Union Meeting on every 5th Sunday and Saturday before, and each church be requested to send in a fund for the support of the mission work.

A letter from Antioch church asks admission, as a member of this Conference, which is granted.

On motion, the names of the churches, Laurel's Chapel, Piney Grove and West's school house are erased from the minutes.

The name of Bro. Daniel Faircloth is enrolled as a licentiate.

The committee elected to solicit funds and erect a monument at the grave of Eld. James Turnage reported that the Treasurer has purchased the monument at a cost of \$75.00. It was erected at the grave on the 20th of November, 1886.

No other business of importance was done.

No. of members, 1439; No. of ministers, 18.

Conference in 1888 was held with the church at Stony Run, Sampson county. Introductory sermon is preached by Eld. Lunda Lee.

The names of W. R. F. Edwards, J. S. Ellis, Kenneth Reynor and W. R. Glover are enrolled as newly ordained ministers.

Bro. J. H. Worley, of the Western Conference, N. Hood, of the Disciples church, and Bro. Butts, of the M. E. church, are invited to seats with us.

On motion, the plan of Union Meetings will be retained, and the next session will be held with the church at Hodges Chapel. Eld. R. A. Johnson is elected to preach the Mission sermon.

On motion, we elect one delegate to the Western Conference in 1889.

Resolution by Eld. R. A. Johnson:

Resolved, That each church in the Cape Fear Conference be requested by its pastor to collect a sufficient amount of money in the year 1889 to build a Free Will Baptist church in the town of Dunn.

On motion, Conference adjourns.

Conference in 1889 was held with the church at Prospect, Harnett county. Eld. R. A. Johnson preached the Introductory sermon.

Eld. Ray Phillips, of the Western Conference, and Rev. Wm. Byrd, of the M. E. church, are invited to seats in this Conference.

On motion, the name of Rev. Wm. Byrd of the M. E. church is enrolled as a visiting minister.

On motion, the name of Wm. Harris is received and enrolled as a minister of this Conference.

A resolution was made by Elder Johnson as follows:

Resolved, That the Cape Fear Free-Will Baptist Conference adopt Southern Unity, and repre-

sent her interest in the Convention that will meet in the F. W. B. church of Nashville, Tenn., either by letter or by delegation.

No other business of importance. No. members 1135; ministers, 17.

Conference in 1890 was held with the church at Hopewell, Johnston county.

Elder Hill preached the Introductory.

The names of Elds. C. R. Pearce and J. P. Moringo, delegates from the Western Conference, also the names of Elder P. T. Lucas and Bro. J. J. Morris, visiting brethren from the Western Conference, were enrolled.

Elder P. T. Lucas presents the paper, "Free Will Baptist," which was endorsed and encouraged by Elder Johnson for the consideration of this body, and asks the patronage of this Conference.

On motion, the Secretary is requested to send a copy of the proceedings of this Conference, to the Free Will Baptist, published at Snow Hill, for publication.

On motion, this Conference endorses the "Free Will Baptist" as the organ of our denomination.

No other business of importance. No. of members, 1442. No. of ministers, 13.

Conference in 1891 was held with the church at Johnson's Chapel, Johnston county. Introductory preached by Elder D. J. McLinmore.

The names of R. C. Jackson and J. W. Moore, are enrolled as licentiates.

On motion, the names of J. T. W. Edwards, W. R. F. Edwards and R. C. Wallace, are erased from the minutes and their credentials demanded.

The name of E. T. Phillips, delegate from the Western Conference, is enrolled.

On motion, the law passed at Johnson's Union church, in regard to Psalmody Hymn Books is hereby repealed, and Zion's Hymns is adopted by this body to be used in all the churches.

Resolution by H. W. Jernigan:

Resolved, That each church in the Conference be requested to send with their delegates to the Union Conference, an amount of ten cents per head of their membership as a mission fund.

No other business of importance. No. of members, 1496. No. of ministers, 16.

Conference in 1892 was held at Bethel church, Johnston county. Introductory preached by Elder R. A. Johnson.

Petitionary letters are called for, and a letter is received from Lee's Chapel, asking admission, which by motion, was received.

A letter is received from Beasley's Grove, asking admittance, which by motion, was received.

Reports from the churches are called for, and church letters read which were very encouraging.

Elder R. A. Johnson, is appointed to wait on D. J. McLinmore and demand that his name be erased from his credentials endorsing them.

The committee on ministerial character report that D. J. McLinmore has asked for his name from the church to which he belongs, and we ask this body to demand his credentials.

No other business of importance was transacted. No. of members, 1419; ministers, 16.

Conference in 1833 was held with the church at Shady Grove, Sampson county.

The names of Bros. R. C. Jackson and J. A. Hodges were enrolled as ordained ministers.

The name of J. G. Whittenton was enrolled as a licentiate.

Letters were read from different churches which was very encouraging.

On motion, the name of Friendship church be changed to that of Casey's Chapel.

On motion, this Conference adopt the Free Will Baptist Sabbath-School Literature.

By motion, the Moderator was empowered to appointed a committee of three to investigate

the grievances of Bro. J. W. Lucas, of Hodges Chapel.

On motion, Bros. R. C. Jackson and Robert Strikland were elected delegates to the Western Conference.

On motion, Elders Lunda Lee and J. F. Hill, was elected fraternal delegates to the Disciple Conference.

The committee appointed to investigate the grievances of Bro. W. A. Johnson, of Prospect, made the following report:

After careful investigation, we find the church to be in error, we therefore restored the brother.

On motion, Conference adjourn. No. of members, 1789. No. of ministers, 13.

Conference in 1894, was held with the church at Casey's Chapel, Wayne county. Introductory preached by Elder Lunda Lee. Conference was duly organized for the transaction of business.

On motion, the names of W. B. Hall and C. H. Tripp, be enrolled as licentiates.

On motion, Lee's Grove church was received and enrolled as a member of this Conference.

On motion, Elders J. H. Worley, of the Western Conference, and W. C. Vause, of the Eastern Conference, were invited to seats in this body.

On motion, the Moderator appoint a committee to investigate the trouble between the church

at Jonson's Union, and Bros. L. A. and Loderic Corbett.

On motion, the names of W. B. Hare and J. W. Moore, be entered on the list of ministers.

On motion, we send a delegate to the Eastern Conference.

No other business of importance transacted.
No. of members, 1710. No of ministers, 20.

Conference in 1895 was held with the church at Johnson's Union, Johnston county. Elder R. C. Jackson preached the Introductory sermon.

Conference proceeds to business.

The Ordaining Council reports that it has endorsed the former credentials of Elder Wm. Byrd and recommend that his name be enrolled as one of the ordained ministers.

On motion, C. H. Tripp be enrolled as an ordained minister.

On motion of Elder Lunda Lee, the church of Ebenezer, Harnett county, be received as a member of this body.

On motion, of Elder Lunda Lee, Elder T. F. Harrison, of the Eastern Conference, be invited to a seat in this body.

On motion, Elder R. C. Jackson be elected as a delegate to the Broad River Association.

The Moderator appointed Elders J. S. Ellis and Wm. Byrd, delegates to the Western Conference, and Elder R. C. Jackson elected as a delegate to the Eastern Conference.

The committee that was appointed to investigate the trouble existing between the church at Johnson Union and Bros. L. A. and Loderick Corbett, investigated the trouble and found the church in error, and restored the brethren.

Resolution by I. W. Taylor:

Whereas, the present system of churches, in regard to the work of the ministry is inefficient, therefore be it

Resolved, That this Conference appoint a committee of five of its members to assign the work of the ministry to the churches composing this Conference.

Resolution by Eld. R. C. Jackson.

Having long seen the great necessity of home mission work, be it therefore

Resolved, That this Conference put Eld. Lunda Lee in the field as a missionary worker, beginning the first of July, 1896, and continuing until the Annual Conference.

No other business of importance was done at this Conference. No. of members, 1829; No. of ministers, 17.

Conference in 1896 was held with the church at New Hope, Johnston county, Oct. 29th, 30th and 31st. Introductory sermon was preached by Eld. Wm. Byrd.

On motion, the name of J. F. Owens be enrolled as a newly ordained minister.

On motion churches at Williams' Grove, Plain View, Robert's Grove and Corinth be received in this Conference.

On motion, by Bro. Erasmus Lee, the resolution made at last Conference in regard to assigning the work of the ministry to the churches composing this Conference, be repealed.

After a lengthy discussion, the resolution was tabled until next Conference.

On motion, the church at Zion, Sampson county, be received as a member of this Conference.

On motion, by A. W. Gregory, Elders R. C. Jackson, J. F. Hill, and Bro. H. W. Jernigan be continued as the committee on Discipline, to meet with the committees appointed by the other Free Will Baptist Conferences, at Ayden, N. C., on Wednesday after the 4th Sunday in Sept 1897.

The Moderator appoints Eld. R. C. Jackson as delegate to the Central Conference, and Elders Wm. Byrd and C. A. Jackson, delegates to the Western Conference.

On motion, the names of Bros. J. M. Lee, C. A. Jackson and J. A. Rouse were enrolled as newly ordained ministers.

On motion, Conference adjourned, to meet with the church at Dunn, N. C., commencing on Thursday before the 1st Sunday in November, 1897. Eld. J. F. Hill is to preach the Introductory sermon.

No. of churches at this Conference, 29; No. of members, 2159; No. of ministers, 22.

RECORDS OF THE WESTERN CONFERENCES.

At an Annual Conference of the Free Will Baptists of Eastern North Carolina, held with the church at Black Jack, Pitt county, in the year 1886, it was seen important that a new Conference should be formed for the general convenience of the denomination. An order passed said Conference granting the Western portion of the body permission to organize themselves into a separate Conference. A committee of six brethren was appointed to deliberate concerning the boundary line between the two Conferences; also as to privileges granted the new body.

They were to submit their report to the Conference then in session. The committee appointed was Elders R. K. Hearn, Daniel Davis, Malachi Linton, John Harrison, P. T. Lucas and R. H.

Holland. The committee made the following report, which was adopted by the Conference:

1st. That the Wilmington and Weldon Rail Road be the dividing line between the two Conferences, provided, that any church on either side of said road may represent in either Conference at its own option.

2nd. No changes shall be made in our book of Discipline without the concurrence of three-fourths of both Conferences.

FIRST ANNUAL SESSION OF THE WESTERN CONFERENCE.

According to previous appointment, the ministers and delegates assigned to the new Conference met with the church at St. Mary. Wilson county, Oct. 20, 1887.

Officers of the Conference were J. H. Worley, Moderator, T. J. D. Pate, Clerk.

It was agreed that the body should be known as the "Western Conference of the Original Free Will Baptists of North Carolina."

No. of ministers, 19. No. of churches, 26. No. of members, 1403.

The 2nd Annual Conference met with the church at Rain's X Roads, Johnston county, Oct. 18th, 1888. Elder T. J. D. Pate preached the Introductory sermon.

Officers of the Conference were Elder T. J. D. Pate, Moderator, W. H. Grice, Clerk.

J. J. Baggett of the S. C. Conference was with the body; also a very loving epistle was read from Elder J. B. Moore, of the same Conference.

Elder J. H. Worley was appointed delegate to the Cape Fear Conference.

Delegates to the Eastern Conference were appointed.

Elds. Valentine, T. J. D. Pate and Bro. H. R. Higgins spoke on the same subject.

About \$50,00 was raised as a mission fund.

Two new ministers were enrolled, L. T. Phillips and W. T. Johnson.

Four churchss were received,—Spring Hill and Union Grove, Wayne county; Branch Chapel and Pleasant Plain, Johnston county. No. members 1629; churches, 29; ministers, 21.

The third Annual Conference met with the church at Sts. Delight, Franklin county, Oct. 17.

Elder P. T. Lucas preached the Introductory.

Officers of the Conference were P. T. Lucas, Moderatar; W. H. Grice, Clerk.

A committee of five was appointed to superintend spreading the faith.

J. J. May and T. T. Oliver were two of the committee; and Alfred Boykin was treasurer.

It was made a standing resolution that the part of the Discipline that refers to the government of the Conference be read Friday morning of each session.

Delegates were appointed to the Eastern Conference.

One minister was added to the Conference,—L. M. Mitchell.

One was lost by death,—R. R. Hayles, of Marion county Florida.

Conference numbers 21 ministers, 32 churches and 1744 members.

The fourth Annual Conference met at Little Rock, Wilson county, Oct. 16th.

Eld. T. H. Mathews preached the Introductory.

Elders J. M. Barfield, W. H. Slaughter and T. J. Moore were present from the Eastern Conference.

Elder R. A. Johnson and Bro. H. W. Jernigan were present from the Cape Fear Conference.

A committee was appointed to superintend spreading the faith:

Elders P. T. Lucas, J. H. Worly and C. R. Pearce were appointed to confer with Johnson and Jernigan of the Cape Fear Conference, and draw resolutions favoring the union of the two

bodies, and submit the same to the present session.

The committee made the following report; which was adopted by this Conference.

1st. That this Conference and the Cape Fear Conference unite in their Conferences and work as one people.

2nd. That they hold a General Conference on Tuesday before the 2nd Sunday in Feb. 1891, with the church at Pine Level, Johnston county.

3rd. That the officers and ministers of each Conference are members of that body.

4th. That the churches of each Conference be entitled to one delegate.

5th. That these resolutions be submitted to the Cape Fear Conference for adoption.

Delegates to the Eastern Conference were appointed.

A letter was sent to the S. C. Conference.

Delegates to the Cape Fear Conference were appointed.

The sum of fifty dollars was raised at this Conference as a mission fund.

Two new churches were received, viz.—Asbury and M. T. Chapel, Wake county. Gorie's Chapel, Florida, was discontinued.

Conference numbers 21 ministers 32 churches and 1781 members.

The fifth Annual Conference was held with the church at Red Oak Grove, Wilson county, October 15th, 16th and 17th 1891. Eld. G. W. Davis preached the Introductory sermon.

The officers of the Conference were elected.

Eld. J. M. Barfield represented the Eastern Conference.

Eld. J. B. Moore, of the South Carolina Conference made some encouraging remarks, stating that the faith of his Conference came from this State.

It was ordered that licensed ministers be enrolled as members of the Conference.

Delegates were appointed to the Eastern Conference.

Elder T. J. D. Pate was elected delegate to the S. C. Conference.

Delegates were appointed to the Cape Fear Conference.

The following licensed ministers were enrolled: E. T. Phillips, J. W. Cox, W. G. Glover, L. Pearce, H. H. Gillum, B. W. Tippet, W. F. Rowe, W. H. Collins and W. R. Overman.

Five new churches were received,—Sandy Hill, Friendship, Kenly, Christian Hope and Pleasant Union.

Conference numbers, 20 ministers, 37 churches 1803 members.

The sixth Annual Conference was held with the church at Holly Springs, Johnston county, Oct. 13, 1892. Elder J. W. Valentine preached the Introductory sermon.

The officers of the Conference were elected.

Elder J. M. Barfield and E. S. Dixon, were in attendance from the Eastern Conference.

A resolution was passed as follows: The name of no minister after this Conference be entered on the list of ordained ministers, though ordained, until he shall receive a recommendation from the church over which he presides, or has assistant care.

Delegates to the Eastern Conference were appointed.

A letter was to be sent to the S. C. Conference.

Elder E. T. Phillips was appointed delegate to the Cape Fear Conference.

Seven ministers names were enrolled on the list of ordained ministers,—E. T. Phillips, J. W. Cox, W. G. Glover, R. H. Thompson, B. W. Tipsett, S. Harris and J. L. Strickland.

Three licentiates names were enrolled,—J. H. Lumba, Alfred Joyner and B. A. Ellis. No. of ministers, 27. No. of licentiates, 9. No. of churches 37. No. of members 1899.

The seventh Annual session was held with the church at Pleasant Grove, Wayne county, Oct. 12th, 13th and 14th, 1893. Eld. C. R. Pearce preached the Introductory sermon.

The officers of the Conference were elected.

Elders J. M. Barfield, J. J. Harrison, and Bros. J. H. Whitley and B. Bailey, of the Eastern Conference, and Elders Lunda Lee, J. F. Hill, and Bro. H. W. Jernigan, of the Cape Fear Conference were present.

A committee was appointed for the relief of disabled ministers.

The resolution of last Conference in regard to enrolling minister's names, was amended so as to read, "No minister's name shall be entered on the list of ordained ministers without a recommendation from the church to which he belongs, or from some church over which he presides, or has assistant care."

Delegates were appointed to the Eastern Conference; also delegates appointed to the Cape Fear Conference.

The Clerk was empowered to write a letter to the S. C. Conference.

Five ministers names were enrolled on the list of ordained ministers,—A. R. Flowers, J. H. Lumba, L. Pearce, W. A. Benson and T. A. Pounds.

The new licensed preachers were, B. B. Dears and J. R. Morris.

Four churches were added to the Conference,—People's Chapel, Good Hope, Archer Lodge and Sampson Roads.

Conference numbers, 32 ministers, 9 licentiates, 41 churches, and 2109 members.

The eighth Annual Conference was held with the church at St. Mary, Wilson county, Oct. 18, 1894. Elder E. T. Phillips preached the Introductory sermon.

Officers of the Conference were elected.

A standing committee on ministerial character was appointed for one year.

The following brethren were present from the Eastern Conference: Elds. J. M. Barfield, T. F. and T. H. Harrison, Bros. Luke McLowhon and J. J. Jones; also from Cape Fear Conference, Elder R. C. Jackson. A letter was read from Elder Moore of the S. C. Conference.

On motion, a committee was appointed to correct the Scriptural references in our Articles of Faith and Book of Discipline, and report at the sitting of this body.

The following were appointed on said committee: Elders T. F. and T. H. Harrison, J. M. Barfield, D. Davis and R. C. Jackson.

On motion of Elder D. Davis, this body take in consideration to legislate a portion of section 2nd, Art. 1, from our book of Discipline and cause it to read thus: "No persons shall become members of the Original Free Will Baptist church, but those that have been immersed and submit to all the rules of the church."

The following resolution by Elder R. C. Jackson was adopted:

Resolved, That this Conference require each of her ministers to keep an accurate account of the ministerial labor done by them, and of the funds received in compensation, and report annually.

Elder D. Davis spoke of the great importance of spreading the faith, and of the duty of churches towards supporting their pastors. He was followed by Elds. Lucas, Tippet, Pearce, Jackson, and others.

Sixty-four dollars was pledged as a mission fund.

Delegates were appointed to the Eastern Conference.

Delegates were appointed to the Cape Fear Conference.

The name of Wm. Broughton was added to the list of licensed preachers.

The following churches were added to the list: Rocky Spring, Princeton, New Light and Union Hill.

No. ministers, 31; Licensed preachers, 9; churches, 45; members 2315.

The ninth Annual Conference was held at White Oak Hill, Nash county, Oct. 17th, 1895.

Elder D. Davis preached the Introductory.

The officers of the Conference were D. Davis, Moderator, P. T. Lucas Asst. E. T. Phillips, Secy. and Eld. B. W. Tippet, assistant.

On motion, of Elder B. H. Boykin, all brethren coming as delegates from the Free-Will Baptist Conferences be invited to seats with us.

The following, being present, were enrolled. Eastern Conference: Eld. J. M. Barfield and Bro. Geo. Dail. A letter was read from Eld. J. B. Moore, of the S. C. Conference.

On motion of Eld. L. M. Mitchell, we rescind the motion of last Conference requiring ministers to keep an account of their labors and compensation.

Eld. R. H. Thompson was excommunicated for renouncing the faith.

Delegates were appointed to attend the Eastern Conference, also to attend the Cape Fear Conference. Eld. D. Davis was appointed delegate to the S. C. Conference.

On motion, the ministers and delegates in-

struct their churches to send the rate of one cent each per member to the Treasurer before the first of August, 1896, the same to defray the expense of a delegate to the French Broad Association.

On motion, a committee was appointed to draft rules by which the committee on ministerial character, shall be governed.

On motion of Eld. G. W. Davis, each pastor call upon his church at each quarterly meeting for funds to aid the mission work and report the amount received at the next Conference.

The committee on ministerial character shall be governed by the following rules:

1st. Said committee shall have full power to investigate and settle any and all grievances arising from any disorderly walk of any minister of our Conference or churches, and if they think proper, may silence him and demand his license and credentials.

2nd. Either one of said committee shall have power to call to his assistance the committee provided for in the Discipline, to deal with ministers.

3rd. Said committee shall report annually to the General Conference.

The following ministers names were enrolled on the list of ordained ministers: B. B. Deans, F. M. Hinton, and licentiate, W. E. Anderson.

The following churches were enrolled: Cox's Plain, Cool Spring and Wendell.

Conference numbers 31 ministers, 8 licentiates, 47 churches, and 2551 members.

The tenth Annual Conference was held with the church at Marsh Swamp, Wilson county, Oct 15, 1896.

Elder J. H. Worley preached the Introductory.

The officers of the Conference were Elds. J. H. Worley, Moderator, L. T. Phillips Asst; E. T. Phillips, Secy., and T. J. D. Pate, assistant.

On motion, the Moderator appoint a committee of three to take charge of the mission fund during the sitting of the Conference.

On motion of Elder D. Davis, we discontinue the old committee on ministerial character, after their report to this Conference, and appoint a new one composed of two ministers and three laymen for the ensuing year.

The following delegates were enrolled from the different Conferences:

Central Conference—Elders J. M. Barfield, J. J. Harrison, T. F. Harrison, W. H. Frost; Bros. J. J. Jones, J. H. and W. H. Whitley and John Ruff.

Eastern Conference—J. F. Heath.

On motion of Elder D. Davis, the Moderator appoint a committee to write a biographical sketch of Elder J. P. Mozingo, to appear in the minutes of next year.

On motion, we receive the license and creden-

tials of A. Joyner, and drop his name from the list of ministers.

On motion of Elder D. Davis, Elder T. J. D. Pate, with two others to his assistance, wait upon licentiate, B. A. Ellis to determine what he is doing, and report at the next general Conference.

On motion, the name of W. E. Anderson be enrolled on the list of ordained ministers.

The names of R. H. Earp, and Wm. Faison were entered on the list of licensed ministers.

On motion of Elder Boykin, the name of J. R. Morris be entered on the list of ordained ministers.

On motion, we consider the case of Elder J. H. Lumba.

On motion, Elder Sasser return the license and credentials belonging to Elder J. H. Lumba.

On motion, we forgive Lumba, and make it known through the BAPTIST

On motion, we receive the church at Bethsaida, Nash county.

Delegates were appointed to attend the Central and Cape Fear Conferences.

On motion, we send Elder G. W. Davis to the S. C. Conference.

On motion, the Moderator appoint a committee of three to meet at Spring Branch church,

on Wednesday after the fourth Sunday in Sept. 1897, to confer with the committees appointed by other Conferences as to revision and consolidation of church Discipline, the work of the same to be referred to the different Conferences for adoption or rejection.

The Moderator appointed on said committee, Elders J. H. Worley, P. T. Lucas and E. T. Phillips.

On motion, the next Conference meet with the church at Little Rock, Wilson county, on Thursday before the 3rd Sunday in Oct., 1897.

On motion, Elder J. W. Cox preach the Introductory sermon.

This Conference numbers 31 ministers, 8 licentiates, 47 churches and 2645 members.

FREE WILL BAPTISTS IN SOUTH CAROLINA.

We find that Eld. Redding Moore moved from N. C. to S. C. in the year 1816.

He was an able minister of the Original Free-Will Baptists of N. C., and held his membership with the church at Grimsleys, Greene county, where he was born and raised.

He was born in 1781, and was ordained to the ministry in 1816. In the year of 1827, he organized three churches,—Mother church, Clarendon county, Little Sister and Piney Grove, Williamsburg county, S. C.

In the year of 1818, he organized those three churches into a Yearly Meeting, or Conference.

Elders John Wilson, Samuel Moore, Wright Wilson, Moab Hewitt, and Nathan Hall were his companions in the ministry.

This little body of Christians gradually increased until the year of 1878.

Eld. B. W. Nash of N. C. and R. F. Gause of S. C., tried to get the Conference to join the Southern Baptist Association. The majority of the Conference opposed the move, but through the influence of Elds. Nash and Gause, a few of

the churches withdrew from the Conference.

Those dissenting churches soon became extinct. The Conference then enjoyed a short rest from contention.

In the year of 1885 and 1886, Elds. J. E. Cox and C. B. Peckham, of the Northern Free-Will Baptists, and H. H. Prater of S. C. made a strong effort to get the Conference to join the Northern Free-Will Baptists. The majority of the Conference was opposed to the two bodies uniting, because they were not agreed on the church ordinances, and it caused a division among them and a few of the churches withdrew and went off, but soon died out.

In the year of 1891, Elder J. J. Filyaw seceded and a few Free-Will Baptists went off with him, but they are extinct.

Since that time, the little body seems to be in peace. When we come to consider the many divisions and troubles they have had to encounter with, ever since the year 1878, we must conclude there has been some faithful servants of the Lord among them.

Their statistical table shows 27 churches, with a membership of 1,398, and 15 ministers. At this time, though few in number, they have some zealous workers. Elders J. J. Bagget, J. B. Moore, W. P. Gause and others are laboring hard for the cause.

OBITUARIES.

CAPE FEAR CONFERENCE.

ELD. ALLEN FOWLER.

Eld. Allen Fowler was a native of Harnett county, N. C., and was born Feb. 4th, 1832.

At the age of 18 years he professed religion at Prospect church. At the age of 23 he was ordained as deacon, and was licensed to exhort by the church at Pleasant Grove, and was ordained to the full work of the Gospel ministry in the month of May, 1862. He was a faithful worker in the ministry and a successful instrument in the Master's cause, in turning many souls from nature's darkness, unto the glorious light and liberty of the Lord Jesus Christ.

He was loved by a large multitude of people, especially his brethren in Christ who gathered together to hear him preach. The manner in

which he preached was so effective that he gained the confidence of the people, which he held until death. Bro. Fowler leaves three sons and one daughter to mourn the loss of their devoted and Christian father, and a host of friends to sympathize with them in their bereavement.

Remember our blessed Saviour's promise, he that is faithful until death shall receive a crown.

ELD. JOHN MOORE.

Eld. John Moore was a native of Harnett county, N. C., was born June 1st, 1832.

Owing to the manner in which his Christian father brought him up in youth, and through the hearing of God's Holy Word, which is the power of God unto salvation to every one that believeth, he was constrained to believe, and professed religion at a very early age. Bro. Moore is believed to have been happily converted to the religion of our Lord Jesus Christ, and very early after he was converted, he began to hold prayer-meetings, and was ordained to preach the Gospel, Oct. 13, 1874. He served the remainder of his life in the Master's cause and to Christianize this part of God's moral vineyard. He was a consistent member of his church, and was ever ready to bear his proportional part in all benevolent causes. He never had a charge

brought against him so far as the writer has been able to learn. He reserved a good name until death. Bro. Moore leaves three children and a loving companion to mourn the loss of their devoted, Christian father and husband, and a large multitude of brethren and sisters, and a host of friends. He passed away Dec. 13th, 1889. Death, like a thief, came in the night and numbered him with the pale nations of the dead. But, his manner of life was so much of a godly nature, that we have no doubt but what he was able to say with the Apostle Paul, "I am now ready to be offered up, the time of my departure is at hand." He came home from an appointment at Wood's Grove and ate a hearty supper, afterwards, he complained of feeling bad and tired and lay down to spend the night in sleep and repose. His family knew nothing of his being more feeble than usual. He was found dead in bed by them.

Bro. Moore requested his brethren to sing that old hymn, "On Jordan's stormy banks I stand," while his grave was being filled with the earth. His remains were taken to Hodges Chapel and buried to await the resurrection morn.

"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

ELDER R. A. JOHNSON.

Elder Johnson, our beloved and deceased brother in Christ, was a native of Johnston county, N. C., was born March 18th, 1846.

He was married to Miss Margaret Johnson, Sept. 30th 1866, and lived from that date to 1868, when he professed religion and united with the Free-Will Baptist church, Nov. 26th, 1868; and feeling divinely called to preach the Gospel, he was granted license to exercise his gift in the ministry. He commenced to preach June 10th 1869, and from that time proved to be a great instrument in turning many souls from nature's darkness unto the glorious light and liberty of the Lord Jesus Christ, by the beautiful declaration of God's holy word.

Elder Johnson was loved by a large multitude of people all over N. C. He was devoted to his family, and succeeded in providing bread for them after the manner in which God told Adam he should eat bread by the sweat of his face, and he was quite a swift accumulator, and a very liberal giver to all benevolent organizations for good, especially that of his denomination which he so dearly loved.

With joy and thanks, his surviving brethren in Christ can behold with mortal and tearful eyes, the beautiful churches he was instrumental

in building, for which he has gone to be rewarded by his Heavenly Father, and to inherit a home in the mansions above. Although the bustle of persecution seemed to do all they could to cause him to fall out by the way, he was like unto a house built upon a rock, he fell not; though the storms of persecution howled around him, he was able to speak with God's holy word; "he that putteth his hand to the plow and looketh back, is not fit for the kingdom of God."

Eld. Johnson was a consistent member of the church, faithful to go to his appointments and reserved a good name until death. He spent twenty-four years of his life in the ministry, and proved to be successful in all his ministerial undertakings. He passed away in January, 1893, in the 47th year of his age. He left a wife and five children to mourn the loss of a Christian husband and father.

He was so much concerned about the spiritual welfare of his children, that just before the hour of his death when his strength was almost gone, he called them to his dying bedside and instructed them manfully, as to the duty they owed to God, and especially the two youngest which were boys, and had never made a public profession of faith in Christ. He required them to get

down on their knees by his dying bed, and place their hands in his and promise him that they would abstain from strong drink, and instructed them in general to quit their manner of living and live soberly, righteously and godly in this world, if they would reach heaven and immortal glory.

Eld. Johnson left bright testimony by his manner of life, and in the trying hour of death said that he was going to the glory world.

“Mark the perfect man, and behold the upright, for the end of that man is peace.”

EASTERN CONFERENCE.

ELDER JOSEPH BELL.

Elder Bell was the son of John and Agnes Bell, and was born in Pitt county, N. C., on the first day of July 1823. His religious training was very deficient, as his parents were not professors of religion. He grew up a wicked and lewd boy and he often said that it was his delight to use all manner of profane language that he heard others use. He continued in this state until the year of 1846. He told Elder R. K. Hearn that he went to a circus and returned home at night and dreamed of hearing one of their blasphemous songs, which frightened him and he awoke

and said that it appeared to him there was a small black form in the middle of the floor with a cloven foot, singing the song he had been dreaming about and this form followed him apparently for several days. A short while after this, a friend of his was taken very sick and died.

He was sitting up with this friend one night, with several others, and there was an old Free Will Baptist there who proposed prayer. This was unexpected to him and he said that he had never bowed his knees in prayer in his life up to that time, and while the old brother was reading a chapter, he was about to leave the house, rather than remain and bow in prayer, but he did remain and for the first time bowed in prayer, which was an arrow to his heart, and he had no rest until he found peace in believing on the Lord Jesus Christ. He united with the Free Will Baptist church at Gum Swamp in the same year; was baptized by Elder J. Utley, and was a consistent member until death. He commenced his ministry in the year 1853. A more zealous and faithful minister of the Lord Jesus could not often be found; though he was not possessed with much eloquence, he never failed to warn sinners to flee the wrath to come. It was his theme to persuade his fellowman to turn from his evil ways and serve the Lord.

He attended church at Hickory Grove on Saturday before the 2nd Sunday in Sept., 1862, and preached his last sermon. He returned home in the afternoon, and on Sunday was taken sick and continued to grow worse until the 3rd day of Oct., 1862, when his spirit took its flight, and no doubt, wafted by angels home to glory there to receive the reward that God has promised to the final faithful. His funeral was preached by Elder R. K. Hearn, from Psalms 116: 15. "Precious in the sight of the Lord is the death of his saints."

ELDER MATTHEW HOLTON.

Elder Holton was the son of James and Elizabeth Holton, and was born in Craven county, on the 4th day of May, 1796. He united with the Free Will Baptist church in early manhood, at perhaps about the age of 24 years, and remained a consistent member thereof during the remainder of his life. He was active and zealous in the promotion of the cause of religion, and served in every office in the church to which he belonged, and remained deacon up to the time he received ministerial authority from the church at Milton, it being the one in which he had his membership. After having been set apart to the Gospel ministry, which was done about the

year 1850, he became the pastor of several churches and remained pastor until his death. He was remarkably prompt in attending his appointments; his sermons were generally warm and often reached the hearts of those who heard him. He was called upon to preach a great many funerals, and he baptized a considerable number of persons during his ministry. He never ceased to blow the Gospel trumpet until infirmity of body compelled him to.

He attended at Trent School House and preached his last sermon on Saturday before the 4th Sunday in March, 1866, and being unable to preach on Sunday, he returned home, and on the next Sunday, his soul departed this mortal body, and no doubt was received by angels into the peaceful presence of God, "there from all his labors set free, to enjoy a blissful eternity."

ELDER JEREMIAH HEATH.

Elder Heath, son of Rigdon Heath, was born the 4th of Oct. 1793. At the age of 15, he was induced to try to procure an education, which he did by going to school three months, and working three months. By this means he obtained a common education. At the age of 24 years, he married Holland Jones, and they both united with the Free Will Baptist church at

Stony Branch, Craven county. He commenced to preach the Gospel at the age of 31 years. He traveled and preached considerably and made a large circle of friends. He lived on Core Creek, Craven county. He preached his last sermon the 1st Sunday in Feb. 1867; and on the 22nd of said month, he yielded his spirit to the God who gave it. He bore his afflictions with Christian fortitude. Just before he died, he said that he thanked God that he was going to a better world than this, where his troubles would all be over. He requested his son William to tell his brother preachers farewell, that he hoped to meet them in heaven.

Thus died the good man full of years with heaven in his view.

ELD. JOSEPH SAULS.

Eld. Joseph Sauls, the subject of this memoir, was born in Wayne county, N. C., Aug 2d, 1817. He had early impressions, by the Spirit of God operating upon his heart, showing him the evils of sin and the duty he owed to God. He first united with the Methodist church, but afterwards hearing the doctrine of the Free Will Baptists, he embraced it as the true doctrine of the Gospel, and became a devoted advocate and defender of the same. He was called to ordination

by the church at Watery Branch, Wayne county, in the year 1852. Eld. Sauls was a faithful minister of the Lord Jesus Christ. The doctrine of faith in the Lord Jesus Christ, repentance towards God, and full obedience to the commandments as found in the New Testament, he ever urged as necessary to the salvation of the soul.

Eld. Sauls raised up several churches, which were in a flourishing condition at the time of his death. He was pastor of a number of churches, which he invariably ruled well. As a member of the Original Free Will Baptist Conference of N. C., he stood very high. As a citizen and a neighbor he was faultless.

He preached his last sermon at Union Grove, Wayne county, the 23rd of September, 1872; he returned home, and was taken sick, and the 6th of October, 1872, his spirit returned to God. His last words were to some sisters that had called to see him: "Sisters, let's go!"; and after a pause he repeated, "Sisters, let's go!"; to which one of them replied, "Go where, Eld. Sauls?" His answer was, "To heaven." Thus died the good man, with heaven in his view, and angels waiting to take him home.

ELD. HENRY A. DIXON.

Eld. Henry A. Dixon was born in Greene county, N. C., March 4th, 1826. In his early youth he was regarded as a good boy. He was a fond and affectionate father, and a kind neighbor. He provided well for the wants of his family.

He was licensed to preach July 26th, 1850, and ordained in the forepart of the year 1851. In the pulpit, according to his ability, he faithfully warned the people to flee the wrath to come. His praise is in those churches where he labored as preacher and pastor. Though his means for acquiring knowledge were limited, he succeeded in obtaining a good degree of information and became a successful preacher.

The night on which he died he sang and prayed, and said many things of interest. A short time before his death he called two of the children to him and took the baby in his arms and said to his wife, "This is a precious time." He then called the largest children to him, when his voice failed and he soon fell "asleep in Jesus."

He died on the 29th of October, 1868. He bore his sickness with great patience and Christian fortitude. He has gone to his reward, to meet the blood-washed saints of the Lord Jesus Christ. He has laid aside the Cross and taken up the Crown in glory.

ELD. W. S. KEEL.

Eld. W. S. Keel was born in the lower part of Craven county, now Pamlico county, on the 15th of August, 1829, and was ordained a minister about the year 1867 by Elds. Holton and Albritton. He preached in the counties of Craven and Beaufort, both in the church and peoples' houses, and worked hard for a living for himself and family; not receiving but little aid from the church or people.

In the year 1879 Eld. Keel's health failed to such an extent that he could preach but little. He gradually grew worse until the 27th day of July, 1881, when he calmly passed away; never faltering a moment, and has gone to receive his reward according to his work.

ELD. JAMES MOORE.

Eld. James Moore was born March 20th, 1793, in Edgecombe county, the part that is now known as Wilson county. He was married quite young and moved to Greene county and united with the Free Will Baptist church at Grimsleys. Soon he was called to preach the Gospel. His license dates back to January, 1825; his credentials to February, 1827. He went forth preaching the Gospel as a faithful servant, and had the care of several churches. About the year 1850

he organized a church in Greene county, and gave it the name of Free Union. Soon after, he removed his membership from Grimsleys, to Free Union. It was a flourishing church and he held the care of it for many years. His name was on that church list the day of his departure, July 1882. Eld. Moore was a faithful minister of the Gospel for 53 years, never changed, but the same. Eld. J. M. Barfield was present and heard him preach his last sermon—it was on a funeral occasion. He was then so feeble that two brethren sat near where he was standing to catch him should he start to fall. He had to be led in and out of the house. Some time in January last he was taken with heart disease, and in July last Bro. J. M. Barfield went to see him. He said he should soon leave us and he wanted Bro. B. to preach his funeral. he did so, using the 13th chapter and 14th verse of Revelation.

He leaves one son and several grand-children. May they all become willing to walk in that good old way that Bro. Moore contended for so long. We can look back to the happy days when we could mingle our voices with his. May we now ever be looking ahead to the time when we can meet him, never to part again, O, blessed Jesus, help us to do thy good work.

ELD. R. K. HEARN.

R. K. Hearn, son of Elder Howell Hearn, and Sarah Hearn, his wife, was born Oct. 20th, 1819; died March 21st, 1894. He married the daughter of Richard Reaves the 12th of Nov., 1846. The much esteemed brother, united with the church at Gum Swamp Nov. 25th, 1850, and was ordained a preacher of the Gospel Aug. 1st, 1853. He never moved his membership, but remained with the church of his first love until death took him to join the church of the first born of God, in heaven. He did his duty as a minister of the Gospel, and served several churches at a great sacrifice, both of health and means, that he might gain souls to Christ and obtain the promise that awaits the faithful in Christ. He stood a hero in defense of the doctrine of the Free Will Baptist denomination. Whenever it was assailed he came to the front and defended the cause he perceived to be right. The leading principles of doctrine the worthy brother was always ready to defend, was salvation through Christ, believer's baptism by immersion, open communion, and washing the saint's feet. These he so faithfully contended for, that we as a body of his survivors, were led to success and triumph; for which we all should let

the name of R. K. Hearn have a resting place in our minds while his body is mouldering to its mother earth, and his spirit gone to join the angel's throng above. We should let his influence live with us while we are permitted to live.

The dear brother is gone never to return to defend the doctrine any more for us. but we should be guided by his counsel when he says, "Stand in the ways, see and ask for the old path and walk therein, that we may find rest to our souls." The dear brother has lain down the cross to take up the crown that is laid up in heaven for the final faithful.

Rest on dear brother, we hope to join you by and by, where there will be no more parting: where we will sing the song of the redeemed of the Lord, where there will be no sorrows, no pains, no night, but one eternal day to chant the praises of the Lamb of God for ever.

ELD. W. J. BAKER.

Elder Baker was born in Pitt county, Feb. 9th 1803.

His parents were poor and unable to educate him, hence, his education was very limited, Eld. Baker professed religion and united with the Free-Will Baptist church at Harts, Greene county, and was baptized the 23d of August 1829.

He soon commenced exhorting but was not

advanced to the ministry until Feb. 3d 1844; when he received license to exercise his gifts in the ministry, and was ordained Feb. 2nd 1845. He was a faithful minister of the Gospel, never shunning to declare the truth of the Gospel, as far as his ability would permit. He was diligent in finding out the waste places and raising there the standard of the Cross.

A neighbor of his, for some cause, had a difficulty with him, and declared he never would hear him preach again.

Sometime, afterwards, he was passing through the woods where Elder Baker was dipping turpentine, and at the same time preaching and this man was compelled to hear him preach, although he had said he never would.

His last service was at May's Chapel; one month before he died, he met the church but was unable to preach. He closed the meeting by exhorting and prayer, telling the brethren that he felt like it was the last time that he would meet them. Just before he died, he said to his brother that he was almost gone, but there was nothing in his way, he was ready to go, and raising his hands up towards Heaven, were his last words and actions in life.

So passed away one more of our old ministers to wait for the resurrection morn, to be

raised to a life of immortality, and to wear the spotless crown of everlasting life around his Heavenly Father's throne in glory.

WESTERN CONFERENCE.

ELD. S. W. HAMILTON.

Elder S. W. Hamilton was born in Boon Hill township, Johnston county., in the year 1829. He was poor in this worlds goods, but rich in good works for the cause of his blessed Master.

He joined the Free-Will Baptist church when Union Grove was first organized in 1868, and was ordained in December of the same year. Elder Hamilton was a faithful, earnest and consecrated minister. He loved the cause of the F. W. Baptists; held up the doctrine of the Bible. He was a faithful soldier that endured many hard-ships. He traveled many miles on foot that he might preach the everlasting Gospel. He has laid his armor by, and gone to receive his reward. He laid down the cross and took up the crown. During his latter years when he had become so feeble that he could not go to the General Conference he wrote several warm hearted letters to the brethren, concerning his unfeigned love for the cause, and his great desire to meet with the brethren. His last trip was to the Conference at St. Mary.

He told those that were around him not to pray for him that he might get well, but that he might be faithful to the last. The night before he died he sang

“Oh, heaven sweet heaven, when shall I see,
When shall I get there.”

He asked his wife the night before he died, if she heard the sweet strains of “Jerusalem my Happy home.” He then shook hands with all around and fell asleep in Jesus.

May the lord that tempers the wind to the shorn lamb have mercy upon all the bereaved. May all try to follow him to the everlasting City.

A SKETCH OF THE FREE WILL BAPTIST.

The Conferences held for several years previous to the commencement of publishing a Church Organ, advocated it. but there was no step taken until the Conference of 1873, which convened with the church at Union Grove, Wayne county, Nov. the 5th. There the question was raised again and some propositions offered, and Bro. E. R. Ellis decided he would undertake the task. Eld. R. K. Hearn offered a resolution, authorizing E. R. Ellis to draw on the Conference Treasurer for a sufficient amount to pay for printing a prospectus for a Free Will Baptist paper. We find that the prospectus' were printed and distributed, and the work of publication soon commenced.

The printing office was located in the town of Fremont, on the W. & W. Rail Road. The Editor named it the "Free Will Baptist Advocate," and issued it weekly. It was published at Fremont about one year, when it was moved

to Toisnot, on the same Rail Road, ten miles north of the town of Wilson; the same place is now known as Elm City. The Editor changed the name of the paper from "Free Will Baptist Advocate," to "Toisnot Transcript." Changing the name caused some dissatisfaction, and many would not take it; consequently it failed. We are not prepared to say how long the paper was published at Toisnot, but think it was suspended some time during the year 1877.

Some time after the publication was discontinued, Elders L. E. Johnson and R. H. Holland took charge of the outfit and moved back to Fremont, its old home, and changed it back to its original name and commenced its publication again. It seems that it couldn't finally survive the pamper that was caused by changing the name, and some time in 1879 it failed again.

At the Conference held with the church at Piney Grove, Pitt county, in 1880, there was a resolution passed that the Conference should run the paper. Elder R. K. Hearn was employed as Editor. He took charge and commenced the publication again at Fremont and remained there about one year, after which he moved to Newbern. When the Conference took charge of the paper the word "Advocate" was discontinued and it was known by its present name.

After the Conference took charge of the paper, it did not give entire satisfaction—numbers wanted a change made. So the Conference that convened with the church at Black Jack in 1886 rescinded the resolution passed at Piney Grove in regards to the paper and passed another to loan the press and outfit to Eld. Hearn one year and as much longer as may be thought proper, provided he published it in the interest of the Free-Will Baptists. It was published on that plan until Feb. 1889, at which time he decided to give up the work on account of his feeble health. There was a company organized and took charge of the outfit and moved to Snow Hill and employed Elder W. L. Bilbro as editor. He had charge of it until April 15th 1890, at which time he gave it up and J. M. Barfield was employed to take charge of it. He published it at Snow Hill nearly one year and then moved to Ormondsville and remained there until March 1895 then bought a lot in the town of Ayden and built a comfortable house and moved the office in it,

This is a pleasant little town, situated on the Scotland Neck Branch Road, leading from Weldon to Kinston, and owned by the Atlantic Coast Line.

When the Baptist was started it was a four

page, twenty-four column paper, and remained that size until 1894, when it was changed to twenty-eight columns. It has had many ups and downs since its advent in 1873. It now has a fair circulation, and visits homes in several states. It has been the means of bringing about an acquaintance between many Christian bodies of the like faith that are scattered over several states. Its motto stands at the head in large letters LET BROTHERLY LOVE CONTINUE. This is its true desire and no other aim in view.

THE FREE WILL BAPTIST THEOLOGICAL SEMINARY.

For the last several years, much has been said in regards to a denominational school. The necessity has been seen and felt by the old brethren, they were aware of the fact that it would be for the advancement of the cause in preparing the young minds for the battle of life, but for some cause it was put off from time to time and no progress made along that line until March, 1896. In the Union Meeting held with the church at Spring Branch, Pitt county, the school question was raised again. The meeting seemed to become enthused over the matter, and some of the brethren made some telling remarks. There was a proposition made to build the house by a

stock company. The Union appointed a committee to draft resolutions, or bylaws, and solicit stock. Many came forward and took stock in the school. The committee soon appointed a time and called the share holders together and the stock company organized by electing J. M. Barfield President, T. F. Harrison Secretary and W. F. Hart Treasurer. E. H. Craft, E. E. Dail, A. L. Harrington and W. H. Harris, board of Directors. They then appointed a building committee consisting of W. F. Hart, A. L. Harrington and J. M. Barfield; W. F. Hart, foreman. They decided the school building should be erected in the town of Ayden, Pitt county, N. C.

As soon as there could be money enough collected, the erection of the building was commenced. The house is large enough to accommodate 290 pupils. The committee expects to have the work completed by Jan. 1st. 1898. Its location is high, level and healthy. We believe much good will be done by the enterprize. Professional teachers have examined the building and they say it will be the best arranged school building in Eastern Carolina when completed.

This is an enterprize the Free Will Baptists have long needed and will be proud of when completed. We believe many young minds will be trained up by this institution that will be bright lights in the church and will speak for the Master.

REMARKS.

There are other Free Will Baptist Conferences in and out of N. C., that we have written to for information concerning them, but have failed to get any information.

GEORGIA.

Old Elder Jas. Moore has told us he was well acquainted with the minister that organized the first Free Will Baptist church in Georgia. He said that the minister moved from Greene county, N. C., to Georgia, and organized a Free Will Baptist church at a place called Chatahoochee. Since that time, there has been several churches organized in that State, and not only churches, but several Associations formed. We are not prepared to give their number, nor what they are doing at the present time.

FLORIDA.

A minister from N. C., by the name of R. R. Hayles, moved to Florida and organized a Free Will Baptist church in Marion county. He kept up a correspondence with the Free Will Baptists of N. C. until his death. Since that time, we do not know what the little flock are doing.

TEXAS.

A minister by the name of J. T. Eason, moved to Texas from N. C. and organized a Free Will Baptist church, so we have been informed since that there has been other churches organized, and ministers ordained one of whom is Elder Charles Stetson, known as the Cow Boy preacher. He seems to be a very earnest worker, and is editor of the Free Will Baptist Banner, published in the interest of the Free Will Baptists.

PEE DEE CONFERENCE.

This Conference was organized in 1869. It lies near the S. C. line and some of the churches are in S. C. Last year's minutes shows a membership of 461 and 12 ministers.

FRENCH BROAD ASSOCIATION.

This Association is in the Western part of the State near the Tennessee line. We learn it has recently been divided into Quarterly Meetings. We do not know the number of members from the last account, we suppose they will number two thousand.

MOUNT MORIAH CONFERENCE.

This Conference is in the South Western part

of N. C., some of the churches are in N. C. and some in S. C. We do not know when and by whom the Conference was organized, but we suppose it is a small body, and is laboring faithful for the Master.

FREE WILL BAPTISTS IN MO. AND ARK.

This Conference was organized in 1871 by Eld. David Leroy Poyner, who moved to Ripley county, Mo., in the year 1870. Elder Poyner was born July 2nd, 1823, in Caswell county, N. C. He professed religion in the year 1845, and was ordained in 1867. In 1881, he had eight ministers, three licentiates and four hundred members.

We have some old faithful ministers that has been fighting for the cause for lo these many years. Such members of the sacramental hosts of God as Elders B. B. Albritton and Daniel Davis and many others that has traveled through heat, cold, rain and snow, has wone many souls to Christ. They are landmarks for the young members that are marching on as a faithful band of soldiers, fighting for the Master. The old veterans will soon lay their armor down and take up their crown and leave the battle in the hands of those that are following on.

THE END.



